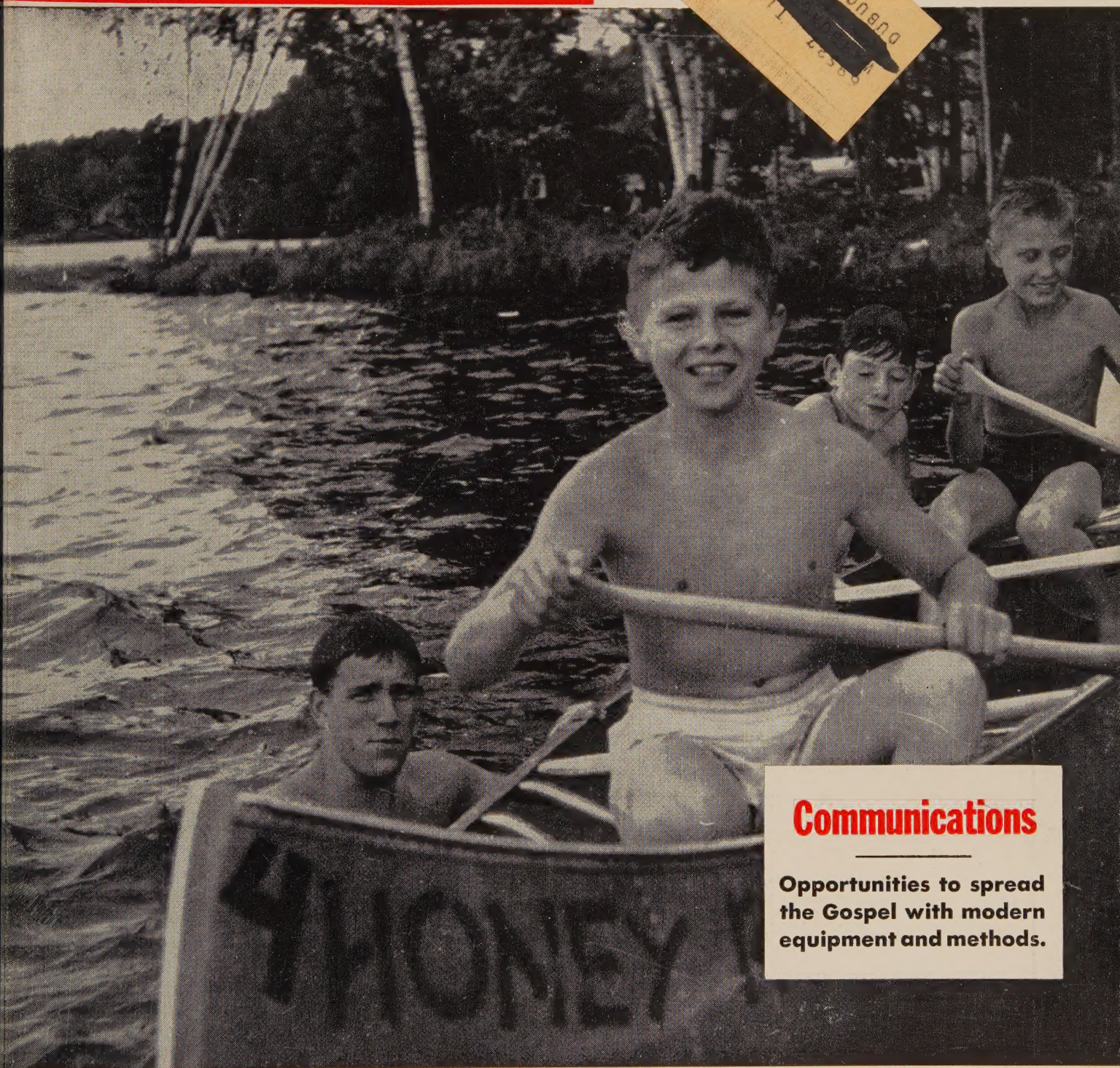


Christian Life

THE MAGAZINE

MAY • 1953

25¢



Communications

Opportunities to spread
the Gospel with modern
equipment and methods.

In the

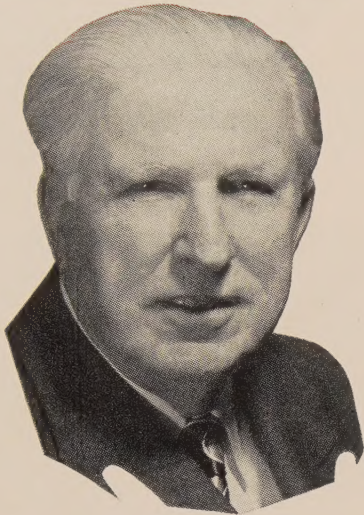
NEWS

- ★ U.S. Spiritual Tone Rising?
- ★ Martyrs Increase in East Zone

CAMP AND CONFERENCE ISSUE

3 Cheers for the Camp Counselor

THE JOHN BROWN UNIVERSITY



John E. Brown, Sr., Founder

(In the beautiful Ozarks)
Siloam Springs, Arkansas

(AN EDITORIAL BY JOHN E. BROWN, SR.)

Written for the John Brown University Bulletin

One of the prominent members of North Central Association suggested to our staff, "I want Dr. Brown to write a book on twenty-five years in specialized vocational training on college levels. Here is an institution the nation should know about." From the day of its founding, the John Brown University has been designated and advertised as **America's Unique University**; we sincerely believe that this institution is distinct in its fields of operation and worthy of the highest laudation and commendation.

THE JOHN BROWN UNIVERSITY IS UNIQUE in the fact that from its inception it has set as the high goal, specialized training in the three distinct departments of the life of youth—head, heart, and hand. In other words, while maintaining the highest levels of accredited academic work and the opportunities and privileges of Bible study and spiritual development, the School has built and maintained extensive, expensive laboratories where youth is taught, for a specialized age, how to use its hands.

THE JOHN BROWN UNIVERSITY IS UNIQUE in the fact that while students are trained for every field of interdenominational church, evangelistic, mission and missionary work, and graduates are scattered into many lands, the School also emphasizes for young women, with its beautiful home economics building, specialized training in the necessity and beauty of wifehood, motherhood and home making, and for young men training for leadership in distinct fields of specialized production. These goals are backed up with the capable, sympathetic faculties and a friendly, happy student body.

THE JOHN BROWN UNIVERSITY IS UNIQUE in the fact that for more than thirty years, there has been no deviation from the declaration that when youth graduates with its degree in academic training, it should also graduate with its degree in vocational specialization. In other words, it is the conviction of the John Brown University that under proper leadership and in wholesome environment, youth responds today just as readily to the high ideals of citizenship and Christian loyalty as any youth anywhere in the history of the nation. Our graduating classes have gone out to the world with the thrilling assurance that they were ready and that they faced the world without fear.

THE JOHN BROWN UNIVERSITY IS UNIQUE in the fact that in thirty years, without the support of any organization, sixteen buildings have been constructed and extensive and valuable laboratories have been built so that on College Hill today 2½ million dollars at least would be required to re-build our school buildings and replace our equipment. While in our endowment picture, (about which we will write in this magazine the next issue), we have affiliated, as a part of our growing endowment, producing industries, four radio stations, and four outstanding schools valued at another 2½ million dollars.

THE JOHN BROWN UNIVERSITY IS UNIQUE in the fact that on College Hill there are students from forty-one states and foreign countries, and that unquestionably these students have enrolled in this unique university through the widely advertised assurance that this school knows no "ism" but Christian Americanism—evangelistic, interdenominational and non-profit, and pledged to the world as standing without compromise for the patriotism and free enterprise that have made America the envy and admiration of the world.

THE JOHN BROWN UNIVERSITY IS UNIQUE in the fact that in thirty years there have been only two deaths in our student body and both of these were fine Christian young people. No metropolitan paper has ever had its front pages stained with stories of immorality, vice or crime coming from our University, and while our students are not supervised by "secret police" or directed by narrow fanaticism, we do announce to the world that in connection with College Hill, there is no booze, no tobacco, and no night clubs.

THE JOHN BROWN UNIVERSITY IS UNIQUE in the fact that from its inception our program has been an all-the-year program so that students may graduate, if they so choose, with a degree in two years, nine months. Our University has no intercollegiate athletics, but it does have a full-time athletic director and our athletic fields, gymnasium and swimming pool become centers of hard-fought intramural contests developing good sportsmanship and lots of recreation.

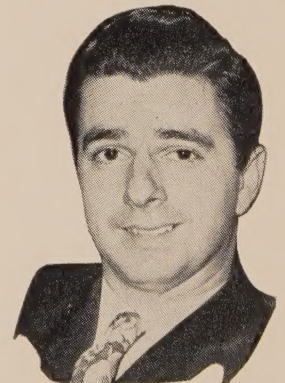
THE JOHN BROWN UNIVERSITY IS UNIQUE in the fact that the school is not an institution where young people work their way to an education but, under the most expensive type of educational development, **students educate their way to their life's work.** In this unique university young people find that they can carry a three-fold program directed by a three-fold teaching staff, and out of this sane, normal, beautiful development of head, heart, and hand, youth grows mentally, physically and spiritually.

THE JOHN BROWN UNIVERSITY IS UNIQUE in the fact that it is located in the beautiful Ozarks—ideal for all-the-year training. The school is ideal for G. I.'s and Korea veterans with all the healthful environment and housing for married couples or for families. The cost of training in the John Brown University is reasonable and when students begin their work and are successful in their work, from a loan fund now being provided, sufficient help can be had on reasonable terms to permit young people to finish their training.

For information, write

DR. JOHN E. BROWN, JR., PRESIDENT, Siloam Springs, Arkansas

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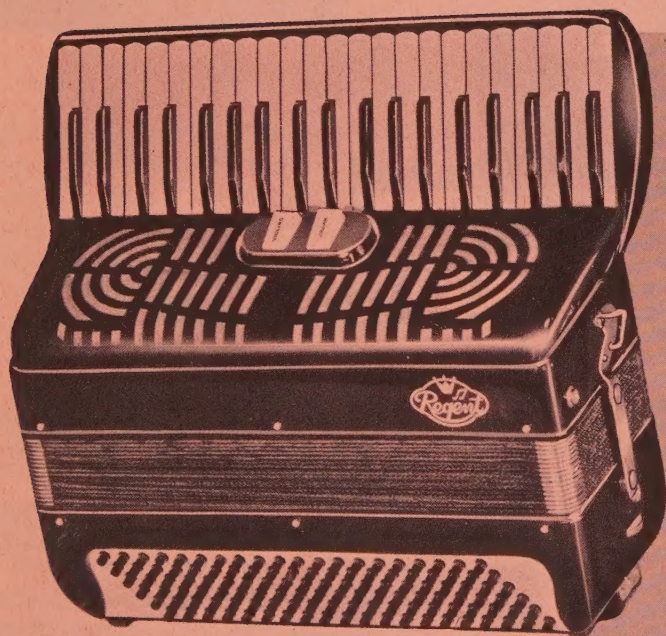
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Christian Life Sunday School Contest

Builds Bigger Churches

We Had to Order Additional Material

Dear Sirs:

Due to the CHRISTIAN LIFE Sunday School Contest now in progress at our church we find it necessary to order additional literature. We made our order large at the beginning of the quarter although we were fearful we would not need that many lesson quarterlies. You can never know how happy we are that our attendance is going higher than we ever dreamed. Please send the bill for these supplies to me personally.

Yours in Christ,
Mrs. Smith Crookawell, *teacher*
Olivet Free Will Baptist Church.

CHRISTIAN LIFE received many such letters from Sunday school teachers and superintendents. We were happy to receive the following note from the pastor.

A Word From the Pastor

"It is often difficult for a pastor to find the proper stimulus to encourage everyone to go all out for Christ and the church. In the short time that I have been a pastor I have tried many things, but nothing heretofore in my ministry has worked so successfully as entering the CHRISTIAN LIFE Sunday School Contest. It has been God sent. We have all

experienced a spiritual growth as well as a growth numerically in our Sunday school and church."

Minister, Charles Sapp.
Olivet Free Will Baptist Church.

This is typical of the hundreds of letters received during the 1952 contest. More than twenty churches and Sunday schools have announced plans for new buildings and the definite need of more materials. If your Sunday school has never participated in the CHRISTIAN LIFE Sunday School Contest and you are interested in building your Sunday school, we invite you to join the many others that have benefited in this international event.

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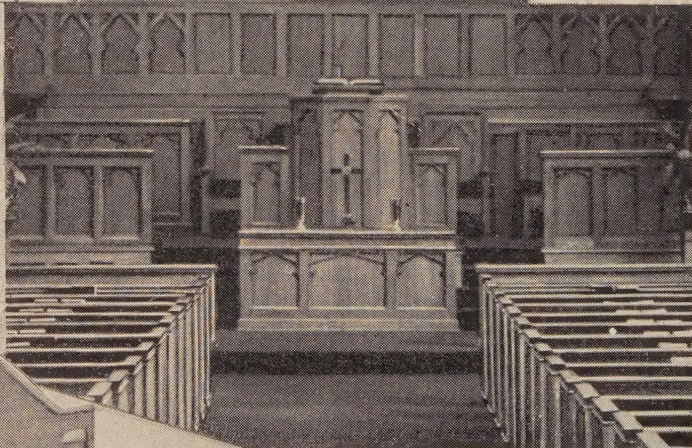
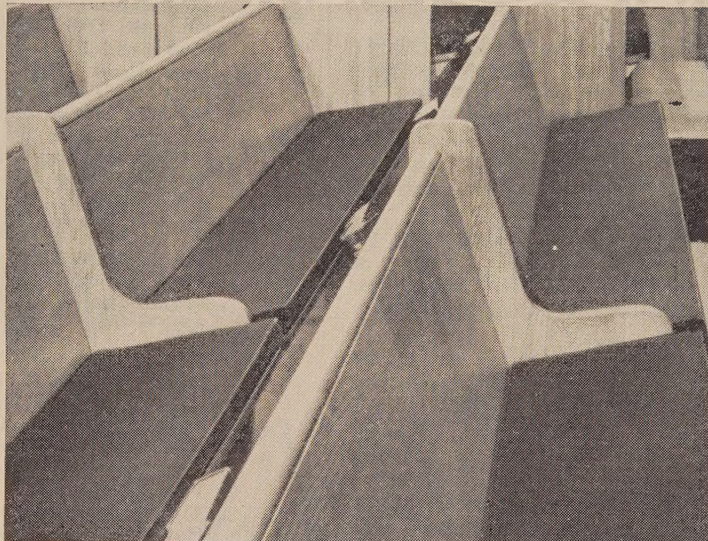
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Christian Life

In This Issue

THE MAGAZINE FOR TODAY'S CHRISTIAN

Winner of Oklahoma Baptist University
Award for Distinguished Service in
Christian Journalism during 1948

MAY • 1953

Volume 15 Number 1

THIS MONTH

Like the 7:55 Express that the station man says will be here in five minutes, CHRISTIAN LIFE's Communication issue has been a long time coming.

Months ago we were considering aiding missionaries through these pages. After discussion, we discovered that one great mission need was also a great need of all evangelical Christianity. That need was modern, effective communications.

In recent days the word "communications" has come into its own. Years ago it meant hollering into the party line to Aunt Emmy over the hill.

Today the meaning has expanded. Universities no longer set up a journalism department to nurse a "nose for news" on eager pupils. Instead they incorporate journalism into a larger set-up called Communications.

They realize that newspaper writing is just part of getting an idea across, whether by radio, newspaper, magazine, recording, public speaking, creative art or photography.

As Christians we need to know how we can most effectively get other people to *know* what we know, *feel* what we feel and *believe* what we believe. We've got to get our idea across. Simply, we must know how to spread the Gospel faster and better.

To that end this issue is dedicated. By no means have we exhausted the idea of Christian communications, but a reading of these pages will give you an idea of what *you* can do to get the Gospel out.

COVER: Up at Camp Honey Rock, Wis., lively youngsters have a gay time with the ever-present counselor alongside. Long before school is over, they think of summer camp. In fact, some of them have never stopped thinking about it since last fall. Besides this month's cover boys, thousands of adults too anxiously await those summer camps that give both spiritual and physical refreshment. A directory to



Bible camps and conferences may be found on page 85.

NEXT MONTH

Christian Education is the big feature for next month. A half dozen qualified writers will take us behind the walls of grammar schools, seminaries, correspondence schools and Bible schools. Inside information about students, professors, lessons and even extra-curricular activities will be included.

Ho Yan and Ho Lin, two children, feared the Red Chinese soldiers as much as anyone. But the village elders laughed when Ho Lin prayed. Yet her prayer and Ho Yan's practical application of Scripture averted the village's destruction. Ken Anderson tells the story next month.

Christian education begins in the home. Are parents doing their part? Next month Dr. V. Raymond Edman, Wheaton college president and our Spiritual Clinic editor, brings to light some startling facts. He draws his material from first hand knowledge, which makes practical reading.

Fiction

A Losing Battle
The Pay-Off

Shirley Nelson 18
Robert Black 31

Articles

Communications
Oh, For 1,000 More Tongues
How Good Is Your Reading?
Press Agent
No Place To Land
How Do You Know You Can't?
Barriers Bridged By Radio
3 Cheers for the Camp Counselor
Summer's Pause That Refreshes

17
17
20
21
24
26
27
32
33
Dorothy Smetana
Leslie Flynn
Peter Cullom
Reuben Larson
W. E. Boice
Gladys Siegfried

News

News Significant to Christians
Victory Looms in Word War
Pitfalls In Japan

Russell Hitt 35
37
Merrill Alexander 43

Church and Sunday School Management

Films Tell Your Mission Story
What Films Are Doing
Tapes With A Mission
Now They Can Hear
How Do You Influence People?
Visit the Holy Land With 2 x 2 Slides
Tips for Choosing a Duplicator
How to Keep Your Slides in Order
The Magnet
Make the Most of Mother's Day

Ken Anderson 61
61
Oliver Lawrence 62
Paul Sheetz 63
Eunice Fischer 64
Billie Avis Hoy 65
Ruth Anne Root 66
Louise Peacock 67
Eleanor Steiner 68
Bernice Flynn 69

Features

Readers Write
Editorials
Picture of Significance
Placement
Interesting Things
Radio-TV

7
7
11
13
15
49
Books 50
Records 77
Films 79
Camp Directory 85
Coming Conventions 93
Spiritual Clinic 96

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the fire that burned 'round the world...

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He was just another young cleric in the 18th-century Church of England—plodding through the joyless routine of ecclesiastical duties.

But one evening, at a quiet prayer meeting on London's Aldersgate Street, something happened in his heart. The message of "salvation by faith" burned its way into the very core of his being, and John Wesley was never the same again. Leaving the stagnation of powerless ecclesiasticism, he blazed a trail of evangelism across two continents and revolutionized the religious world. Some of the eight-million Methodists who comprise one of the largest Protestant denominations in the world today and who trace their beginnings to this man may have lost sight of his vision. But despite this, that fire fed by the message of God's Word has continued to burn 'round the world.

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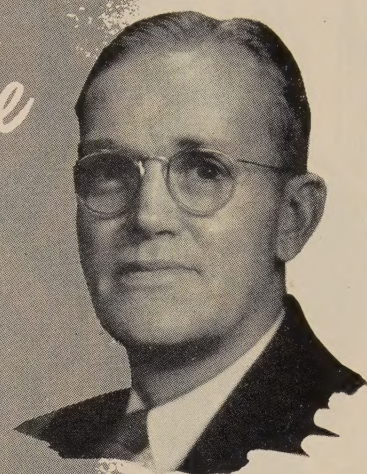


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Readers Write

Roy Rogers

I really enjoy *CHRISTIAN LIFE*, but I'm having a hard job reconciling the movies with the born-again Christian life, such as portrayed by Roy Rogers. I know each man must give his own account to God, but how do I go about explaining this sort of thing to young people and to my own children. I was under the impression the movies were no place for a Christian to go.

Sturgis, Mich.

DAVE DILLON

Sturgis Public Schools

Where Is It?

I am writing regarding my manuscript, "How to Launch a Christian Radio Station," published in January. It seems that in editing the manuscript, "Central California" was omitted, leaving uncertainty as to the state location of Turlock.

Turlock, Calif.

VANITA KRONQUEST

■ And California, we take it, is on the West Coast.—EDS.

Christian Life Goes to India

. . . I have moved from Janjgir to Yeotmal to teach Bible in the Union Biblical seminary here. The Seminary has a good library and *CHRISTIAN LIFE* is one of the



magazines on the tables for the staff and students to read. As soon as I hear it has come, I go to the library and read it. It keeps me up to date on news in the Christian world, which is very important for even a missionary. I keep informed on many subjects in this way which help me in my teaching. This is a seminary where all the subjects are taught in English, hence the great value of English Christian magazines. . . . This photo is of the library of the Biblical seminary at Yeotmal M. P., India. Here is where *CHRISTIAN LIFE* is read by the staff and students of the Seminary.

Yeotmal M. P., India

MARTHA BURKHALTER

Still Going Strong

Thank you for the notification of our third award received in our division of the 1952 Sunday School Contest. We are still gaining in attendance, having actually more than doubled our enrollment during the six week contest period. . . . We note that it was stated in your article about the contest that we are the First Baptist church of Long Beach, which is in error. We are the First Baptist church of Lakewood, located near Long Beach.

Lakewood, Calif.

RAY ANDERSON

■ Sorry, Lakewood, that we gave Long Beach the credit for a Sunday school of which Lakewood can well be proud.—EDS.

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Hats Off to March

I must this month tell you how exceptional I found the March issue. Usually one article stands out above another, but as I read consecutively through this issue every article thrilled me. Roy Rogers' picture on the front bedecks my children's bulletin board. "Let's Be Fair" did much to settle a question in my mind regarding the R.S.V. "Two Lost Words" was so inspirational I underlined portions of it and intend to give it to my pastor for possible sermon material. "Fourteenth Summer" nostalgically took me back to my own fourteenth summer at which time I found the Lord. . . . "Evangelist on the Battle Front" gripped my heart and caused me to search your ads for some way to contribute our tithe to help needy children. That's as far as I've read. I feel I've made spiritual strides doing it.

Merchantville, N. J. RUTH WOLF

* * *

Your fiction is fine for that needed relaxation, the news reports competently cover what we as Christians are concerned about, your varied and timely articles inform, instruct and challenge us. Here's a special thank you to your feature writers who keep us up to date on everything from unique hobbies of interesting people to the latest release in gospel records. Also, three cheers for Campus Chatter direct from a Christian campus. Our loudest applause, however, goes for your policy of unbiased, but intelligent presentation of the many-sided picture of "fundamentalism." This strikes me as being the factor that rates CHRISTIAN LIFE tops here at Houghton college, where students of all types of denominational backgrounds gather. Please keep up this completely Christian aspect of your magazine. It's good for our narrow-minded natures.

Houghton, N. Y.

RUTH PETERSON

Not Related

Someone has sent me a copy of your paper for March including a news item entitled "Christian Communists." The item says that Bishop Ralph A. Ward, author of an article in *The Christian Advocate*, is a brother of Harry F. Ward. This is not true. A little research would have disclosed to your writer that Harry F. Ward was born in London, the son of Harry and Fanny Jeffery, and that Ralph A. Ward was born at LeRoy, Ohio, the son of Fletcher and Harriet Walker Ward.

Chicago, Ill. DR. T. OTTO NALL, *Editor*
The Christian Advocate

■ CHRISTIAN LIFE appreciates the correction.—Eds.

Another Phase of Communications

A friend has passed on to us a copy of the September 1952 issue of CHRISTIAN LIFE. I read several articles with interest and blessing but the most important to me is "The Power of the Press in Missions." Our problem here is not so much the preparation of literature as the printing of it. Our material is obsolete and our location is wrong. We should be near one of our large cities where we could direct the distribution of literature as well as the production. We need help to reorganize and modernize our equipment. Our one press represents all the



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Dr. Walter M. Montañó, Executive Director

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publication program of the Christian and Missionary Alliance in Vietnam, Laos and the Tribes, representing a population of some 23 million people—20 million of whom are literate. Printing in this country is very expensive, but since the printed page has been recognized as the basic part of missionary work, missionary societies ought to pour out money for printing and for colporteurs to scatter tracts. I have for a long time wished to see an organization which I would call the missionary printers association which would be to missionary printers what the Aviation Fellowship is to scattered missionaries. The purpose would be to help all evangelical presses—to supply them with equipment, to guide and advise them on modern methods and help to raise funds for this most important investment. Our people are for the great majority literate. Our responsibility toward them cannot be dismissed with the little we are doing. We are giving the water of life with a dropper to these thirsty millions and are feeding them with crumbs—good crumbs, but only crumbs. Oh, who will catch the vision? Who will organize the help needed on our field and on all fields?

REV. JEAN FUNE
Vietnam, Indo China
Missionary

A Chat With Campus Chatter

I would like to know what has happened to Campus Chatter. Is it or is it ain't? Doings on Christian campuses are of interest to many and I, for one, miss reading the article.

Hackensack, N. J. MILDRED BROWN

■ Campus Chatter "is," but it's a quarterly feature. Look for the column in our July, October, January and April issues.

—Eds.

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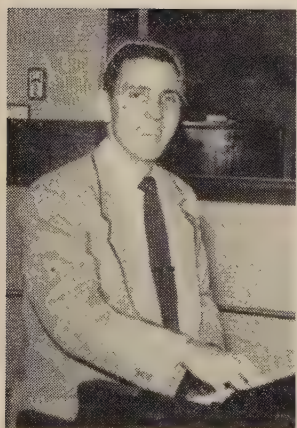
First Christian Church, Binghamton, N. Y., April 26-May 3; Limerick Non-Sectarian Church, Limerick, Pa., May 5; Emmanuel Evangelical Congregational Church, Bethlehem, Pa., May 6; Youth for Christ, Grace Mennonite Brethren in Christ Church, Quakertown, Pa., May 7; Youth for Christ, Hamburg, Pa., May 9; First Baptist Church, Allentown, Pa., May 10; Peckville Baptist Church, Peckville, Pa., May 15; Susquehanna Baptist Union, Warrensville, Pa., May 17; Birchwood Baptist Tabernacle, Elmira Heights, N. Y., May 23-24.



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Headlines Need Prayer

NEWS of the Mau Mau movement in East Africa makes headlines today. When Argentina's Peron flexes a muscle in South America, the editors of every daily in the U.S. sit up and take notice. When Franco grunts in Spain or when Communists riot in Burma, newspapers splash it blatantly across their columns.

But too many of us Christians say, "What does it mean to me?" And we hurriedly flip the pages to the more entertaining comic strips. "What's it mean to me?" we ask. "We are not politicians or statesmen."

Let's get out of the political aspect of the question. Because still another angle should be even more important to us. Let's ask, "As a Christian, what does it mean to me?"

Five years ago many of us didn't read the headlines when they told cryptically, "Red Troops Chase Chiang's Men South." Consequently we were naive when missionaries wrote sad letters home of increasing persecution. We failed to pray for them. We failed to pray for the strengthening of native Christians. We failed to arouse our fellow Christians concerning the Red peril in China.

Today China is closed to our missionaries. Workers who were there five years ago have been evacuated to Formosa, Hong Kong, Japan, India and the Philippines; but the land of China, for which they had trained and labored, is hedged by the Bamboo Curtain.

Is it too much of an effort to relate the news articles that we spurn during the week to the missionary letters which the preacher reads on Sunday?

Today Mau Mau terrorists ravage Kenya in Africa. How does this movement affect the work of missionaries we know in Africa? How far reaching, how contagious will it become? Sadly, some of us don't even have the slightest idea where Kenya is.

Nationalism is sweeping the world from the Fiji Islands to the pyramids of Egypt. But calmly we turn the page and renounce the news report as much too distant to ever touch us.

Yes, politically we can remain isolationists, but spiritually we must never be. For ever since the day of Christ's ascension, the words have rung out, "witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Spiritually we must all have a "one-world philosophy" and that one world for Christ.

Those secular headlines blanket the heart's cry of those missionary warriors we proudly support. Between the lines we can see the desperate need, the near frustration of a human missionary. The essence of a prayer letter that takes weeks and months in coming may be read in headlines two hours old.

Yes, we must pray for those missionaries. A missionary's fastest letter is often a secular syndicated news article. Those headlines must become our prayer requests. But beyond the missionary we know are native Christians, babes in Christ. They are caught between Communism, radical nationalism and Christianity. They need fervent prayer.

Our job is even bigger. We must arouse other Christians to the urgency of such prayer. When was the last time in our prayer meetings that we prayed over a headline? Why not pray now, instead of waiting two months for a missionary's prayer letter to arrive?

For our readers' convenience, CHRISTIAN LIFE gathers the news each month, boils it down and serves it hot. Gleaned from latest news sources, the news is selected that is most vital to evangelical Christians today.

Our friends should be aware of this service that they may become more intelligently perceptive of world news affecting them as Christians. We can do them a favor by acquainting them with CHRISTIAN LIFE's news section.

1953 Editorial Platform

1. Stimulate missionary vision and action by on the spot reporting of world missions.
2. Strengthen and develop Sunday schools.
3. Foster strong Christian family life.
4. Create a hunger for the Spirit-filled life.

Kneeling Christians and Stormy Seas

THE French were coming. The Massachusetts colonists of 1746 were troubled. According to the best reports, the enemy was aiming to sweep down through the entire section of New England. Their fleet was on the sea and invasion was imminent.

The Governor called for a fast day. Throughout the colony men and women thronged to the churches to pray for deliverance from the terrible peril.

In Boston's Old South Meeting-house, Rev. Thomas Prince stood to pray with the bright sun gleaming through the windows.

"Deliver us from the enemy," he beseeched God. "Scatter the ships of our tormentors and drive them hence."

Immediately the morning sky darkened. The wind arose so suddenly and furiously that the great steeple bell rang twice.

Thomas Prince need ask for no more. Tears rolled down his face. "Thine be the glory, Lord. Amen and Amen."

Confidently and with faith that God had answered, the Governor sent the sloop, *Rising Sun*, out to get the news. When it returned to its port, the crew verified the miracle.

The storm, sent by God, had sunk two of the largest French frigates. In fact, the whole fleet was nearly lost.

New England's prayers were answered. Two thousand Frenchmen dead, four thousand sick and the remaining thousand desperately struggling to return to their harbor in the West Indies.

A day of Thanksgiving and prayer was proclaimed. The Governor said, "There has been nothing like it since the destruction of the Spanish Armada. The Lord has caused the wind to blow and they were scattered."

Striking with pestilence, storm and sudden death, the Lord intervened in world affairs on behalf of praying Christians.

PICTURE OF SIGNIFICANCE ►

■ Synthetic rice as India's famine answer is the development of Prof. Manindra Guha of Huntington college in Indiana. A native of India, Guha knew the desperate food shortage there and eight years ago began his work on a new rice formula. His synthetic rice, taken from a weed abundant in India, looks like ordinary rice, but tastes better and can be made more nutritious. Guha's formula is offered freely to the Indian and Pakistan governments. Previously discoveries of the Hoosier professor include a synthetic rubber formula and a lamp, burning vegetable oils.



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Assignments include superintending and teaching Sunday schools, conducting teacher training classes and prayer meetings, substituting for pastors who must be absent, and working with young people's groups. In addition, the vast Chicago area provides ample opportunity for working in missions, holding services in jails, orphanages and hospitals, and for house-to-house visitation.

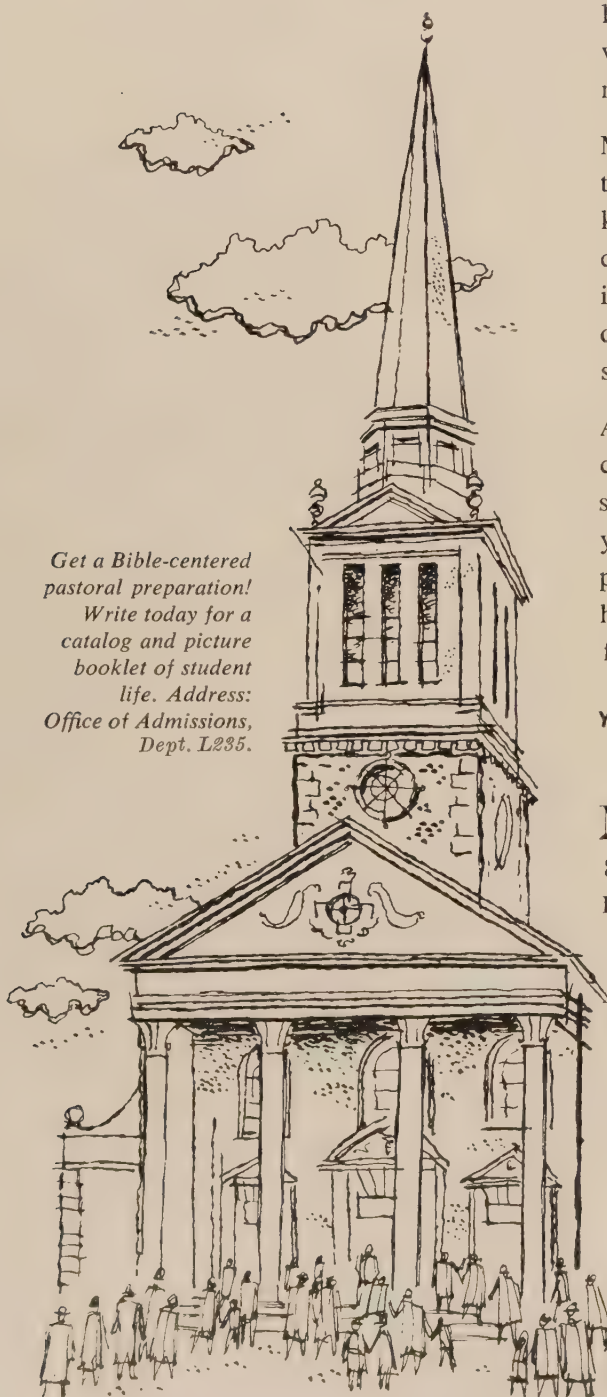
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OPPORTUNITIES

to serve the Lord

Have you ever considered the possibility of utilizing the hours spent on your daily job for another purpose as well—that of making a contribution to the cause of Christ? Here's your opportunity. A Chicago publishing office has the following openings on its staff. These are positions with good futures and interesting challenging responsibilities. Pleasant Christian environment, employee benefits and a chance to make your time count twice.

MALE

Opportunity to serve in developing the advertising program. Variety of contacts. Should have sales or public relations experience. Please give full details regarding yourself in writing.

FEMALE

Stenographer - Secretary — A variety of work. Must be experienced typist. You will have an opportunity to assume responsibility.

Bookkeeper — Extensive experience not essential. An interest in figures a requirement, however. Typing experience helpful.

Clerk—Order Department. Must be interested in detail work. Much variety.

Write: Box MY-184

PLANNING your vacation? Be sure to check the directory of Bible camps and conferences beginning on page 85.

Placement Service

CHRISTIAN LIFE's Placement Service, designed to assist Christians and organizations desiring to employ Christians, operates as a service to its readers. If you're seeking the Lord's place of service for your life, make use of the Placement columns.

To help cover cost of handling there is a \$3 charge for those inserting Positions Open ads, and \$1 for those inserting items in Situations Wanted. A check or money order for the amount must accompany the order.

Then for those who find employment or employees through the service, the original payment should be duplicated.

In sending information, briefly state your qualifications and fields of interest. Ads will be listed under a box number; all replies will be forwarded to you.

Positions Open

Both

Capable writers with good Bible background to aid in producing Sunday school and/or Vacation Bible school lessons; also visual aids. Teaching exp. and knowledge of Christian education helpful. Excellent opportunity in Chicago. Box MY-188.

Following positions open in an Eastern Christian liberal arts college: Man or woman with advanced degree in business administration or business education who can teach business subjects and methods; also a man with Ph.D. degree in physics and/or chemistry. Box MY-190.

Qualified Christian social case worker for children's home in Chicago. Must be graduate of an approved school of social work or have training acceptable to the Illinois department of Child Welfare. Box MY-210.

Female

Librarian for Bible school in the Northwest. Must be born-again Christian, holding the same doctrinal position as the school. Must be a graduate of a recognized school of library science. Must possess the personality factors which would command the respect of the students. Box MY-202.

Editorial assistants—secretaries and proof-readers. Knowledge of graphic arts and Christian education helpful. Splendid opportunities to advance in Christian publishing house. Box MY-192.

Advertising department secretary for America's leading fundamental Sunday school publishing house. Delightful surroundings; fine program of benefits; earned increases each six months. Prefer young woman under 30. Excellent opportunity. Box MY-194.

Experienced typists—Unlimited opportunities for you in Chicago offices of fundamental Sunday school publishing house. Soundsciber operator in Customer's service; biller in Order-Clerical; correspondent in Publication Sales or Film department. Advancement opportunities; benefits; good salaries; regular earned increases. Box MY-196.

Administrative assistant to business mgr. of a natl. evangelical Christian organization. Late 20's or 30's. Need exp. in religious adv. and promotion. Involves layout and copy writing for religious film work, magazine publ. and other projects. Good salary. Box MY-208.

Experienced office secretary. Opening for a Christian woman handling the invoicing department of a small company, with all Christian employees. Steady work, with employee benefits. Central New York state location. Box MY-198.

Young Lady, 18 to 25 years, to live in Christian home and help with general store in small community. Room and board in modern home with man and wife. Opportunity for Christian work with gospel film and Christian literature. Small salary based on earnings and aptitude. Box MY-200.

(Continued on page 82)

ARE YOU LOSING YOUR HEARING?

Check These Danger Signs—
It May Save You a World of
Trouble and Unhappiness

Do you now have trouble understanding folks whom you used to hear clearly?

Do you hear better where it's noisy than where it's quiet?

Does one ear hear better than the other?

Is it hard to hear the difference between fifteen and fifty—then and ten—and life and knife or other sound-alike words?

Do you miss out in general conversation because you must SEE people talking to know what they're saying?

Do you feel a growing suspicion that folks are ridiculing you behind your back?

If you must say "yes" to any of the above, you may already have a serious hearing loss. That's how deafness often comes—creeps up so gradually you may be quite deaf before you realize what is causing all your discomfort and inconvenience.

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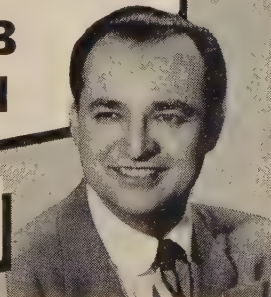
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Moore (left) explains radio equipment.

He Gives Missions A Voice

by Laura Emerson

When a mission board gets an urge to broadcast, they go to Clarence Moore of Elkhart for help.

TUNE in your radio in Guatemala, the Philippines, Ecuador or Canada and you'll find that gospel radio has been there ahead of you. Responsible for the consecrated air waves in all these places are radio transmitters built as a hobby by a Hoosier radio mechanic.

More than 100 gospel radio stations have been furnished information or built transmitters in the last dozen years by this fellow who "serves with a screw driver in one hand and a hammer in the other."

In addition, he has built or installed recorders for more than 75 stations producing gospel broadcasts.

A former high school teacher and small town pastor, Clarence Moore of Elkhart, Ind., grew up tinkering with radios. So when he heard Clarence Jones mentioning the voltage problems of missionary broadcasting in Ecuador, he responded to the challenge and brought about a 10,000 watt transmitter for HCJB.

In his first job, a lack of equipment caused many engineering problems. As an answer to prayer, the "quad" antenna which eliminates the voltage difficulties of high altitudes was invented. The invention also saved acres of space and thousands of dollars.

Trouble shooting for a radio venture in Guatemala shortly afterward, Moore used his Ecuadorian invention for station TGNA. He built two wooden towers. One was 120 feet; the other 168 feet high. Working on a three foot square with only four by fours at the corner, he guyed each section of the tower as he went up to the dizzying heights. He lost 28 pounds in seven weeks, but he completed the job and established an effective radio station for Christ in Guatemala.

One of the more recent projects for Moore and the International Radio and Electronics corporation which he organized is the building and distributing of portable tape recorders for missionaries and Christian workers.

Realizing that first-term missionaries often become discouraged when language study confines them to the local station, Clarence Moore engineered this powerful model of public address recorder which may be operated on a jeep and taken back into the jungle.

Able to reach 4,000 people with four times the undistorted power of recorders previously built, these recorders are now in service in every continent except Australia.

Only a few months ago Moore invented an electric-magnetic control for his recorders which captivated the hearts of secular buyers. After considering a single order of almost a quarter million dollars for his newly invented recorders for secular use, he declined, stating that nothing must interfere with his being on call as a missionary radio engineer.

Currently he is negotiating for a station in Korea. When the application is accepted, he will go to Korea to survey the location and determine the kind of power and studios. Later he will build and install the transmitters. Stations in lower South America and in Europe are also in the offing.

Around the world transmitters and recorders have become his pulpit and more than 400,000 people have heard the Gospel because Clarence Moore of Elkhart, Ind., has used his hobby for the glory of God.

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SCHOOL FOR THE BLIND**

With hundreds of millions still unreached by
the Gospel, Christianity's desperate
need is for better

COMMUNICATIONS

WORLD population in 1952 hit an all time high of 2,409,108,000—an increase of 20,169,000 over the year before. In the United States, the human race is multiplying faster than ever before in history. The official census of 1950 showed a population of 150,697,361. By last year, it was estimated that the 160 million mark had been reached. Census experts now predict that by 1960, more than 200 million men, women and children will inhabit this country.

Clearly in the face of such facts, evangelical Christianity today faces its greatest challenge.

Missionary entrepreneur Oswald J. Smith already has pointed out that population growth in heathen lands is greater than that in Christian countries—that, in effect, non-Christians are multiplying

at a faster pace than Christians on a world-wide basis. Now comes the startling revelation that despite the 25 per cent increase in church membership recorded during the past two decades—an all time high, incidentally—at our present rate of population increase of 30 per cent, Christianity is losing out in the United States as well.

Providentially, we have at hand the tools with which to present the Gospel of Jesus Christ to this vast and growing audience. In fact, never before in history have Christians possessed so many means for communicating the Word of Life to a lost world.

The tragedy—and no doubt at least one reason why paganism is in the ascendency—is that we as Christians have not made use of the modern means of communication available to us.

Clearly, God intended that the church of Jesus Christ should have first access to mass communication media and techniques. He gave the printing press—first of the modern means of communication—to Christianity. When Jonathan Gutenberg first discovered movable type 500 years ago, his first production was the Bible.

For the next 200 years in Europe, the printing press was used virtually exclusively for the printing of Bibles, books of the Bible and books about the Bible.

In America, the first press set up in Cambridge, Mass., in 1638 turned out "the whole booke of Psalms" as its first production. For the next 25 years, it printed only sermons, catechisms and religious tracts.

What have we done with this early heritage?

The indictment is plain. Today in the United States there are 1,800 daily newspapers with a combined daily circulation of approximately 51 million. At the same time some 6,500 magazines and periodical publications claim a circulation of 300 million, while approximately 7,000 new book titles are turned off the press each year.

Yet, among newspapers, only two could be classified religious, *The Christian Science Monitor* and the *Deseret News* of the Mormon church. In magazine circulation, Christian publications might claim a weak three per cent of the total magazine circulation of the country—less than 10 million. Of the new books published, a high guess would be that five per cent were Christian.

Obviously we have not done well in maintaining this early franchise on the printing press. What is more serious, however, is that unless Christians become more alert to the opportunities facing them, they will let slip through their fingers the many new and effective mass media techniques available today.

(Continued on page 78)

Oh, For 1,000 More Tongues

Basic to the whole challenge of communications is getting the Word of God into everybody's language so all nations, tribes and tongues can read and understand the Scriptures.



Missionary teaches Laubach system.

According to the Wycliffe Bible Translators, one of the organizations doing an outstanding work in this field, here are a number of interesting facts regarding translation work:

1. The whole Bible has been translated into only 191 languages (*Life*, magazine says 195).

2. The whole New Testament has been translated into only 246 more languages.

3. There are 597 other languages which have a lesser portion of the Word.

4. Although 1,034 languages (according to *Life*, 1,049; American Bible Society, 1,132) have some portion of the Word, there still remain over 1,000 tribes who do not have any portion of the Bible in their own language.

5. No lasting work can be established without placing the Word of God in the hands of the native church.

A LOSING BATTLE

A city rooming-house is a little world, but
it's still too big for a "professional" witness.

by Shirley Nelson

THIS is the story of a strange year. I guess it began on the day I stood alone in the entry of the apartment house, watching my twin brother, Lennie, drive away. It was a big step for both of us, but I knew that he hated the thought of the army much more than I dreaded the coming year of secretarial work.

Of course, it was a blow to mother, too, to have a son and daughter go at once, but she still had Arthur and Bert and Jo Jo, and she knew that I could never make enough money in a back-road town like ours.

I turned into the hall and the landlady handed me my keys. I glanced at her absently. She was part of the place, like the cheap "Arabian Garden" print on the wall and the noises of people living, the blare of radios and the rattle of dishes and the sound of water running in a tub.

As I pushed my way up the stairs to the third floor I had a sense of depression. But saving money meant living inexpensively, and this was the lowest rent I could find in a neighborhood which wasn't too questionable. I told myself that this was like going to the mission field. There were people here who needed the Lord, and no doubt He wanted me to be a witness.

Just as I unlocked my door I heard a step across the hall and looked back uneasily. A girl about my age approached a little timidly. She had red hair and a pasty face with a thin brilliant line for a mouth. I remembered my testimony.

"Hello," I said, smiling. "My name is Marcia Holder."

"Mine is Ruth Fairfield." She nodded into the room. "Awful, isn't it? But there aren't many places equipped for housekeeping in one room. And at least you got a big one. Mine is a closet." She smiled and her teeth had lipstick on them.

"Won't you come in?" I asked, hoping she wouldn't, but knowing I should take every opportunity.

"Sure, I'll help you unpack."

I wouldn't let her help of course, so she sat and filled the room with smoke and talked incessantly. I listened to very little of what she said. It was something about preferring to have an apartment because she couldn't stand it at home. The more she talked the more I was sure I wouldn't enjoy her company, but I had to be nice if I expected to win her to the Lord, and she certainly needed Him.

"Do you have a job in the city?" she asked.

I carefully tacked my "Jesus Saves" plaque over the bureau. "Yes, I'm starting work for a law firm on Monday. Carter and Stratman."

"Oh, they pay good. I knew a girl who worked there. You have to be smart to get a job with them . . . what does that say? Jesus . . . Oh."

"Jesus Saves," I said deliberately.

"Yes," she said dully.

I opened my mouth to go on, but she continued hastily to cover her embarrassment. "I work at the scissors factory up the street. Shipping department. I box the scissors."

What a horribly boring job, I thought.

"Mr. Kelly down the hall works there too."

"Oh? Who else lives on this floor?"

"Well, there's the Kellys. Him and her and their grandson, Chappy. He has a club foot, poor kid. Then next door to you Mrs. Phipps lives. She's old and not too well. Do you mind if I turn the radio on?"

"Why . . . no."

"There's a disk jockey show I get Saturday afternoon. I hate to miss it."

My room rocked for an hour and I got a headache. But I went on unpacking, putting my Bible on the end table in plain sight, and hanging my verse-for-the-day calendar. Ruth didn't pay much attention. She was slumped on the bed with her eyes closed, beating her cigarette against the ash tray with the music. I would give the ash tray back to the landlady tomorrow.

At 5:30 Ruth got up and snapped off the radio. "Come on over and have supper with me. I know what it's like to be alone in the city."

I couldn't refuse, though I wanted to. Her cooking proved to be fair, but that smoke and my head and that chatter.

"Did you just get out of high school?" she asked.

"Graduated last June."

"Oh. I quit school when I was sixteen. I had to work. I still send my money home. I just keep enough for cigarettes and movies. Why did you choose a place like this if you have such a good job?"

This was my opportunity. "I'm saving money for college. I'm going to a Christian college to study the Bible."

"Really? Do you want to do that?"

"Want to! I can't wait! It's wonderful when God calls you into His service."

She blinked a little and looked away. "You mean like a minister?"

"Something like that."

"Oh, I wondered when I saw that sign in your room."

"Maybe you'd like to go to church with me tomorrow morning," I suggested.

She hesitated. "Well, all right. I haven't been in quite awhile. I usually find it rather boring, but . . ."

"That's because you haven't been to the right churches."

That night I went to bed encouraged. It would be hard living among people who knew nothing but sin, but the Lord would use me. Coming from a Christian home I was well

*I told myself that this was like going to the mission
field. People here needed the Lord.
no doubt I should witness.*



How Good Is Your Reading?

by Dorothy Smetana

FROM bookworms to those who never break a binding, everyone seems to read and love a magazine—that is a secular magazine.

More than 300 million people subscribed to, or bought on the newsstands 6,977 different periodicals in a given year.

Who reads these magazines? Minus the muck, horror-filled tragedies called comics and lurid love tales, there are secular publications well worth while. No doubt most well-informed Christians regularly read, enjoy and diligently dog-ear those which especially cater to their interest in various fields, professions, vocations or hobbies.

Although it is not an uncommon thing to see *Life*, *Time*, *Look* and perhaps several specialized publications as *The National Geographic* or *Popular Mechanics* in the average Christian home, it is not common to see even one Christian magazine. Is it because Christians aren't aware of the many Christian publications on the market?

A public school in Chicago recently conducted a magazine clean-up campaign. Students went from door to door collecting cheap and obscene magazines of all kinds. Thousands were then burned in the school furnace.

Suppose a positive campaign should be conducted among Christians to collect magazines worthy of being passed on to others. Would Christians be able to contribute a few back copies of some religious publications for a faraway mission post where literature is scarce, or to be placed in hospitals, service centers or old folks homes?

A missionary from the Philippines wrote to *CHRISTIAN LIFE* recently that after all the missionaries finished reading the magazine each month, it was placed in the library for the national people to check out and read.

This is an indication that Christian magazines are meeting a need and conveying necessary information and inspiration. But many are missing out because they neglect to subscribe. These doors must be knocked upon.

Some Christians may complain that a religious publication does not have adequate and full coverage. No publication does. It would be impossible for any one magazine to appeal to all the varied tastes. This is the job of a composite group of magazines, supplementing and complementing each other.

If there is the criticism that Christian publications are not on a par with secular publications, perhaps these criticisms are somewhat justified. It is almost inexcusable to see religious publications using dull and unattractive formats.

Splash, smash and sensationalism are not necessarily recommended. Even secular publications have long ago ex-

ceeded the function of being merely a media of entertainment or escape. Magazines are now geared to special groups, levels and subjects.

In the Christian world, the past few years have given birth to several aggressive, up-to-date publications. These magazines are using the best and latest in photojournalism and modern techniques.

It is encouraging to note also, that although most religious magazines have been edited and managed in the past by persons without training or experience in journalism, this becomes less true each year.

A quick survey of the various publications brings to view all types, shapes and sizes, from the small pocket-sized editions of devotionals as *The Prairie Overcomer*, *Christian Victory*, *Christian Digest*, *The Evangel* and *The Reaper* to a little larger and thicker book-sized magazine on Bible study as *Our Hope*, the scholarly Dallas seminary organ, *Bibliotheca Sacra*, or one specifically related to prophetic topics as Keith Brooks', *Prophecy Monthly*.

With this wide range at his disposal, the Christian should find at least one or more which can make a contribution to his spiritual life and knowledge. No doubt he can even find one which will give due emphasis to the issues he considers paramount, as those specifically concentrated on denominational distinctions: the *Pentecostal Evangel*, *Alliance Weekly*, *Calvin Forum*, *Watchman Examiner* or *Baptist Bulletin*.

There are also those related to a particular line of study as Cooper's *Biblical Research Monthly*, devoted to the Jews. *Eternity* magazine, along with expository and devotional articles, is highlighted by a keen analysis of current events in the light of the Bible surveyed by Editor Dr. Donald Grey Barnhouse.

Then there are those appealing to particular groups as *Moody Monthly*. Many of its subscribers are Moody Bible institute friends, students and graduates. University students subscribe to *His*. Missionary-minded Christians are interested in such organs as, *The Millions*, *Missionary Digest*, *Missionary Broadcaster* and *Biblical Missions*.

Young people would find appealing topics on their level in *Youth for Christ*, *Young Life* and the *Youth Newsetter*.

Sunday school teachers and church workers would find an abundant supply of hints, helps and how-to-do-its in such magazines as the *Sunday School Builder*, *Child Evangelism*, *The Lookout*, *Church School Builder*, *Our Sunday School Counselor*, the venerable *Sunday School Times* or *Christian Life*.

These magazines are doing a vital job. They can do a better job if more Christians would subscribe.

established in the Word, and I felt that I had grown spiritually in the last few years.

Ruth was true to her word and we attended the church my pastor had recommended. In fact, she even agreed to go with me to the young people's meeting and the evening service. But on the way home she asked me if I'd go to the movies with her on Monday night.

"Thanks, but I don't go to the movies," I said.

"You don't! Why I've never heard of anyone who didn't go to the show!"

"The Bible says 'abstain from all appearance of evil.' And you have to admit that the movies are extremely suggestive."

I had her there. She shrugged and said, "I don't know what I'd do if I couldn't go to the movies."

I thanked the Lord that night that He had saved me from a life like Ruth's.

That was how the year on the third floor began. For the first couple of months one day was similar to the next. Time usually dragged at Carter and Stratman's. Work was plentiful but dull, and the other girls were worldly and hard to enjoy. At five I walked back to the apartment to write letters or read and try to put up with Ruth's chatter.

Gradually I began to get acquainted with the others on the floor. First Mrs. Phipps dropped in one evening and began being neighborly. She was about seventy, I guess, and smelled of bleach water. She told me about her two sons who died in the last war, and her husband who drank himself to death and her daughter who had been divorced twice. It would have been all right once, but every time she came we went through it over again. I mentioned this to Ruth but it didn't seem to bother her.

"She's alone all day and she isn't supposed to go up and down stairs much. I get her groceries and hang out her wash. It's a shame . . . her daughter is right in the city and never comes to see her."

I almost said I could see why, but Ruth continued, "She's lonely. I know how she feels."

Chappie was my first contact with the Kelly family. He was a scrubbed little fellow with a limp and a smile like Jo-Jo's. He bumped into me on the back stairs one morning with a runny nose and two bottles of milk, just as I was on the way down to empty my wastebasket.

"I'll do it for you," he offered.

"But you're coming up," I said.

"That's OK. I'm trying to figure out things to do so there won't be any time for nose drops before I go to school."

He scampered down before I could say a word. I waited for him to come back.

"It's naughty to trick your grandmother out of giving you nose drops," I said. "Jesus wouldn't like that."

(Continued on page 56)

Despite the aversions that some may have, this man demonstrates the fact that today evangelical Christianity needs a

Press Agent

Jerry Beavan, Billy Graham's public relations man, announces meetings by local radio.



Prior to campaign, Beavan consorts with local pastors for prayer and planning.

PRESS agency is one increasingly important phase of modern communications. Once it was thought of as the gentle art of dispensing malarky on everything from snake oil hair tonic to fake gold mine stock. Today, it has reached new heights of respectability in evangelical Christian circles.

One of its most successful but little-known practitioners is Jerry Beavan, public relations director of the Billy Graham Evangelistic Team.

Today's purveyor of publicity does far more than hand out tickets to the side show. Beavan is so important to the success, humanly speaking, of the Billy Graham campaigns that he is considered a regular member of the team and on a par with the singers, musicians and other members of the party.

In fact, so important is Beavan, that in a regular big city campaign auditorium arrangements, radio broadcasts, service club contacts and contacts with local ministers are dependent directly upon him. As a matter of fact, evangelist Billy Graham himself might not arrive on time nor have a place to sleep if it were not for Beavan.

As Graham himself says, "Jerry Beavan is my right arm. Certainly I could get along without him, but it sure would be tough."

Although many people may not recognize it, the public relations director is not only a virtual necessity to present day evangelists, but in the capacity of "advance man" was recognized and employed freely by earlier evangelists as Dwight L. Moody, Billy Sunday and others.

In his day, Moody used several such men to perform limited services—restricted largely to contacts with local pastors, arranging for the meeting place and publicity in the local newspapers.

With the tempo of life accelerated to today's speeds, however, Beavan takes over practically every phase of contact and communication that his boss will have in the community. Working two years in advance with local pastors, he



Shea, Graham and Wilson listen as Beavan outlines the advance work. Not only caring for campaign needs, he also makes advance arrangements for his fellow team members.



Handling 10 to 50 long distance calls a day, plus writing about 100 letters per campaign, Beavan relies heavily upon his hard-working secretary, Betty Lowry, for top efficiency.

A whirlwind of activity begins with Beavan at his drawing board on the site of the next Graham campaign. Here he plans publicity, follow-up and finance.



studies carefully the many invitations that come to Evangelist Graham.

Final decision as to the location of the next city-wide campaign, of course, rests with the evangelist and his long-time associate and song leader Cliff Barrows. However, the contacts that Beavan has made, together with the recommendations which he brings together, play a large part in determining God's will and the city in which the next campaign is to be held.

After the location has been determined, Beavan's real work begins. Several months before the campaign is to begin, his team moves into the community.

These advance men set up prayer groups, organize the ushers, round up a choir. They also arrange for the auditorium, aid in the selection of a finance committee and help organize the follow-up program.

Two weeks before the campaign actually begins, Beavan himself is on the scene.

Now begins a whirlwind of activity.

Because he believes that the favorable attitude of the newspapers is more important than any amount of advertising he may purchase in them, Beavan himself likes to contact the newspaper men. His ability in winning their friendship has paid out in many ways. Not only have the newspapers in every major city that Graham has visited given him hearty support, but reporters actually have been converted as a result of the campaign.

Another area, in which Beavan himself insists on doing the contacting, is with pastors. As a former evangelist, he knows the attitude of most pastors to the evangelistic ministry and hence is sympathetic toward their problems.

In addition to these two main activities, Beavan handles many of the more intimate details of the campaign involving the personal convenience and effec-

Contacting newspapermen personally, Beavan gets favorable newspaper comment for the campaign.



tiveness of Billy Graham and the members of the team. A pulpit higher than the average, for instance, must be ordered for his boss because of his six-foot two-inch height. A shower must also be available so that the evangelist may make a complete change after the meeting. Otherwise, bathed in perspiration as he is at the close of an address, he would easily catch cold.

Hotel arrangements are another ticklish situation. Graham must have a quiet room and, if possible, one that is secluded from the stream of curiosity seekers, who too often plague him. Cliff Barrows' requirement on the other hand, is a double-sized bed.

Meanwhile, Beavan must see that a local campaign headquarters office is set up complete with files, dictaphone, photographs, etc. During the normal city campaign he will handle personally between 10 and 50 long distance calls per day, in addition to dictating or instructing in the writing of about 100 personal letters.

Part of the office activity also involves the booking of associate evangelist Grady Wilson, musicians Tedd Smith and Paul Mickelson and soloist Beverly Shea in schools, service clubs and women's meetings.

At the same time this is going on, Beavan must also fit in arrangements for future meetings in other cities in years to come.

To do such a job in the confines of a neat and efficient office would be a big enough task. But Beavan must operate a perambulating office, maintaining contact through his efficient secretary Betty Lowry, with Evangelist Billy Graham at his Montreat, N. C. home and the Billy Graham Association headquarters in Minneapolis, Minn.

To complicate matters further, song leader Cliff Barrows lives at Greenville, S. C.; associate evangelist Grady Wilson

(Continued on page 55)

Nothing is considered unimportant. Beavan sees a first-aid station set up for physical needs.



On a nation-wide hookup, Jerry Beavan checks with Walter Bennett, the team's radio expert. Close cooperation with team members enables him to work easily and effectively.

For spiritual needs, personal workers have been trained in advance and are prepared by Beavan's crew to reap the harvest of hundreds accepting Christ.





Missionary to the Congo, Paul Okken flew high over the jungle in the Piper super cruiser, saving hours of time.

NO PLACE TO LAND

by Leslie B. Flynn

It was almost dark in the Belgian Congo. Two thousand feet up was a missionary's plane lost in the clouds over jagged mountains. And a Michigan woman wondered if she should pray.

WONDER whom this letter's from?" Missionary Paul Okken had just landed in New York City after a transoceanic flight. His first term in the Belgian Congo had been interrupted by the need for immediate surgery. It was September 1948. A stack of letters was waiting for him in the Conservative Baptist Foreign Mission society's eastern office.

"Postmarked Michigan! From a lady. I don't remember her."

Part way through the letter it dawned on him. *"I remember her now. Only spent a few hours in her home. After I spoke in her church. What can she be writing me about?"*

"... You will think it strange to get a letter from me. I almost hesitate to write. In fact, I did write you right after it happened, but it sounded so fantastic I ripped the letter up. But this time I felt I must tell you."

Okken read on. Suddenly he saw something that made his eyes bulge and sent his memory reeling back across the ocean to Africa and across the months to January.

How well he recalled one day when fellow-missionary Paul Uhlinger suggested they fly down in his Piper super cruiser to Uvira where the government customs office was located. Three new missionary couples had been having trouble clearing their baggage through that office.

Uhlinger, who had arrived nearly five months before, had been given a plane by his home church. The plane had been shipped to Leopoldville, reassembled and then flown to his station at Ruanguba. Raised in Africa, the son of missionary parents, he knew the value of a plane in missionary work. He knew that if air strips were placed at strategic spots, a plane like his with its cruising speed of 103 miles an hour and

its ability for 600 miles without refueling would save weeks of tedious travel.

In America he had learned to fly. Already much time had been saved by quick trips from his post to the other CBFMS stations. And now the plane was again to prove its value.

"Let's pick up Bothwell on the way," suggested Uhlinger.

"Good idea," agreed Okken. Bothwell, first missionary to the Congo under their board, was pioneering at Mushweshwe, near Costermansville. Airport at Costermansville was ten miles away at Kamembe.

"We'll give him the signal we're coming just before we land at Costermansville," said Uhlinger.

Since the plane's arrival, the missionaries had arranged that if Uhlinger wanted to drop in on any one of the five stations he would first "buzz" them from above, so they could come to the nearest airfield to meet him with some vehicle.

Late afternoon they dropped low over Mushweshwe and "buzzed." It was foggy. "Wonder if he'll get the signal," asked Okken.

Down below, Bothwell had the radiator off his car, fixing leaks. He heard the roar of the propeller, but straining his eyes upward couldn't see any plane through the thick clouds. Suddenly it dawned on him, "Wonder if that could be Uhlinger!" Putting the radiator back on the car, even with all its leaks, he drove to the airport.

After exchanging greetings, Uhlinger explained, "Several of us are having trouble clearing our baggage through customs. And Okken and I are flying to Uvira tomorrow morning. You've been through the ropes and we'd like to have you come along."

Before taking off next day, they checked maps and weather conditions. Uvira, on the northern shore of Lake Tanganyika, was sixty miles straight south of Costermansville on the south end of Lake Kivu. It made a flight of 35 minutes. Between the two lakes flowed the Ruzizi river, connecting the lakes. By following the river the flight could be easily made, except in cloudy weather.

"Here's an emergency landing field," Uhlinger pointed out. "It's about half way down, on the right side of the river. Railroad tracks begin just south of it. Uvira's often cloudy!"

Radio communications between the two fields reported favorable flying conditions. So the plane took off with Uhlinger at the controls and Okken and Bothwell in the seat behind. Following the ribbon-like river, they safely arrived at Uvira's airport at Usumbura, 25 miles outside the Congo border.

They spent half a week at the customs office. Lists of baggage had been

lost. The missionaries had to open up their belongings and make new detailed lists, a time-consuming task.

At two o'clock four afternoons later, the missionaries were waiting to take off from the Uvira airport at Usumbura. Radio contact with Costermansville reported the airport closed to planes without navigation equipment, which ruled out their craft. They checked again at three p.m. and at four p.m. Still the same answer. At 4:30 a commercial twin-engine Belgian army ship glided down. The pilot said they had just come from Costermansville. "It's cloudy. But a small plane could go in under the clouds and make a safe landing without much difficulty," he advised.

The missionaries decided to try it. For safety's sake they took another look at the emergency field on the map. At 4:45 Uhlinger headed the plane northward, again following the river. First half of the trip was over flat country under clear skies. But 15 minutes after take-off, dense clouds loomed ahead of them, shrouding the mountainous terrain which characterized the topography of the latter half of the flight. A few mountain peaks could be seen protruding here and there. Not long before, plunging into cloudy weather, one of them exclaimed, "Look! There's that landing field. Just beyond the river! See—the tracks start just below it!"

In the fog they lost trace of the river. Uhlinger followed what seemed like a valley between the clouds. After a while the compass showed they weren't traveling north. "Can't be the river. Must be a tributary," the pilot commented.

"Perhaps it's over there," said one of the passengers, pointing to a pass between the two hills sticking up above the murk. They followed that for a while. It led to a dead-end.

"We should have been over Costermansville ten minutes ago," the other remarked.

Flying at 2,000 feet, they followed one opening between mountains, then another. "There're no more than two tributaries to the Ruzizi," someone reminded.

"It's getting dark," said Uhlinger. Darkness descends suddenly in the Congo, for the sun seems to go straight down at the equator. He looked at his watch. The hands pointed to 5:40. "It's an hour almost since we left Uvira. We could have flown to Costermansville and back in this time."

Each one strained to observe the terrain below. But ground could not be seen, just peaks sticking up here and there. They couldn't tell if they were following the river, or just a valley between mountains.

The seriousness of the situation began to alarm them. In a few minutes it



The Okken family returns from the Congo.

would be pitch black. Even if they turned back to Uvira it would be too dark to land. Uhlinger decided to turn around and head southward to Uvira. They remembered the alternate airport half-way back. "Let's look for it," the pilot urged.

Another possibility added to their fears. Half an hour before when they had spotted the emergency field, visibility was excellent. Now the clouds were blowing south and it was a question whether or not the clouds obscured

the landing strip. All prayed. No one out loud. Sometimes eyes were closed, more often open, watching and praying.

Abruptly the thick clouds ended. The plane emerged into fairly clear weather with clouds scattered only here and there. "I remember that bend in the river!" exclaimed one.

"And there's the railroad," cried another. They knew they had just overflown the field, for the alternate field was slightly to the north of the start of the tracks. Uhlinger turned the cruiser

around and there it was. With little difficulty he brought the ship down on a strip large enough to handle a DC-3.

Out of the darkness emerged a form, excited and shouting. It was, a Belgian government custodian whose job it was to keep the strip in shape for emergency landings. He was also keeper of the inn. "You're the first plane to land here in five years," he jabbered in Belgian.

It was 5:45. In another minute or so, darkness would have been complete, making almost nil any chance of safe descent. They verified the name of the airstrip as Luvungi. The inn-keeper put them up overnight. Next day they were on their way.

Full well Okken remembered the episode. His eyes turned back to the letter which had reminded him of his near escape from tragedy. He read again,

"... But this time I felt I must tell you.

"I was at home one morning last winter. The phone rang. It was a message that my son away from home was very ill and not expected to live. I dropped to my knees to pray that the Lord would spare my boy. As I began to pray, I saw you, Mr. Okken, standing in my living-room begging me to pray for you. And so I did, even more than for my own son.

"It may sound foolish. That's why I ripped up my first letter to you. But I had the inescapable feeling I must tell you. I shall never forget that day. It was Jan. 8."

It was the date that had jolted Okken's memory. "How well I recall Jan. 8, too," thought Okken. "That was the day that somehow we found that landing field through all those clouds." Then he began to figure. "Six o'clock in the Congo would be morning in Michigan. And it was morning when she felt the urge to pray."

There was another reason Okken remembered the date so well. Four days later, on January 12, the plane, on a take-off to ferry the pilot, Uhlinger, and two other missionaries to an educational committee across the jungle, floundered. After a perfect landing in swampy ground, it burst into flames, killing all three of its occupants.

As Okken fingered the letter, he wondered, "On Jan. 8, we were lost in the clouds above rugged terrain. We had no place to land and darkness was about to swallow us up. But then someone in America felt a burden to pray for me.

"And she did.

"Somehow I wonder what happened four days later. I wonder what happened when those other three missionaries were in such grave danger above the Congo. I think God probably sent a prayer burden to someone in America to pray for them.

"But he didn't."

END

How Do You Know You Can't?

by Peter E. Cullom

YOU are the only one who ever seemed to be concerned about my soul," a beauty-parlor operator once whispered in my ear. She was waiting at the altar while the congregation sang the invitation hymn.

She was not a church-goer. If I had not spoken to her about her soul's welfare during an auto ride, she probably never would have been won to the Lord.

Strangely enough, I have found soul-winning of this type as natural as breathing by simply asking a question.

In 20 years, as pastor and chaplain, I have talked to thousands of individuals. I have seen many find Christ as the result of a conversation which often began with the simple question, "How do you get eternal life?"

No one likes to be "preached to" or have the subject of religion brought up when others are present. But under favorable conditions most people are as willing to talk about how to get to heaven as any other subject. Especially is this true when a Christian has sincere respect for another's personality, as did the Great Disciple Winner.

Obviously it is not wise to shock one with an opening question, "Are you a Christian?" But after a friendly conversation has been launched, a sincere request for his opinion on how one is born again will not bring offense.

You need only to be alert to experience God-made opportunities to witness.

Recently I was riding on the top deck of an excursion boat on the Potomac river and fell into conversation with a G. I. Because I had been in military service, we had something in common. After we talked awhile, I asked him about his idea concerning the plan of salvation. He startled me with the accuracy of his explanation. The boy was anxious to become a Christian.

God's infinite wisdom, love and power caused the two of us to meet on the top deck of this pleasure boat. We prayed where we sat and he surrendered his heart to Jesus as Lord. Later I had the pleasure of seeing him baptized into the fellowship of the First Baptist church in Washington.

You can see why personal evangelism

is not difficult when you remember that man is born with a belief in another life and a desire to live again. Long ago Job said, "If a man die, shall he live again?"

Death has always plagued man because man is a spiritual animal as well as physical. Dr. Paul E. Johnson, noted philosopher, in his book *Who Are You*, says, "Judging not by the scornful word he speaks, but by the wistful longing of his discontent, we may well believe that man is incurably religious."

Chad Walsh, the college professor and author, recently said, "God has planted in us a yearning for everlasting life. To pretend that we do not have this longing is as great a self-deception as to act uninterested when the dinner bell rings."

Moreover, personal soul winning can be done any place and any time by any submissive believer. No building, no paraphernalia, not even a Bible is needed. Many different places are recorded in the New Testament where people were saved: Matthew at his table, the demoniac in a cemetery, Lydia by a riverside, the Philippian in a jail, the woman at a well.

I have heard individuals pray and seek forgiveness while flying high over the heart of Texas in an Air Force bomber, sitting on a box in a milk wagon in Louisville and on a street corner in Washington. Evangelist Hyman Appleman, according to his own story was converted at an early morning hour, because a Christian had enough compassion to sit up and talk with him.

Nor is it necessary to be clever, smart, a good salesman, lead a perfect life or know a lot about the Bible. You can start with simple belief in God's love and power. The Holy Spirit does the work. You are only an instrument in the hands of God.

But always remember, it is up to you to start the ball rolling. You dream about becoming an effective soul winner without ever having your dreams come true unless you take the initiative. But use the simple device of asking a question, trust in the Lord for power and you are bound to see results sooner or later.



Missionary broadcasters of Asiatic countries convene to discuss more effective Gospel radio methods to halt the Communistic surge.

Barriers Bridged by Radio

by **Reuben Larson**

Behind Iron and Bamboo curtains, in desert or island outposts, missionary radio is doing a job nothing else could ever do.

RADIO is of the devil! The devil is the prince of the power of the air. We should let his domain alone!"

Today it is hard to believe that such theology was the hallmark of evangelical Christianity 30 years ago and brought a hearty "amen" from the audience. Yet as with other techniques of communications, unless we as Christians become more aggressive in its use, radio can and does become an instrument of evil.

On April 6, 1931, an intricate network, including stations in Europe, South America, Australia, Patagonia and

Kamchatka, was set up for the purpose of making it possible to hear a pin drop around the world. The pin was released over a table set before a microphone in the studio of the National Broadcasting company.

The sound, amplified a million times, was great enough to drown out ten Nicaraguas or one thousand cannons.

In that same year, the first missionary radio station began its service in Ecuador, S. A. Power used was low, receivers were few, and the listening audience small. Since then, its power has grown and the number of receivers within its reach has been increased a million times.

Other stations in Costa Rica, Guatemala, Bolivia, Panama, Haiti, the Philippines and Mexico devote their energy

to the Christian message. Still others, scores in number around the world, carry one or more gospel programs each week.

Programs prepared and transcribed by the staff members of various missionary radio stations are used on a Pan-American Christian network. These are sent to its headquarters in San Jose, Costa Rica, where they are edited and copies made and distributed to network members and other stations willing to release them. This is practical in a situation like that which prevails in Latin

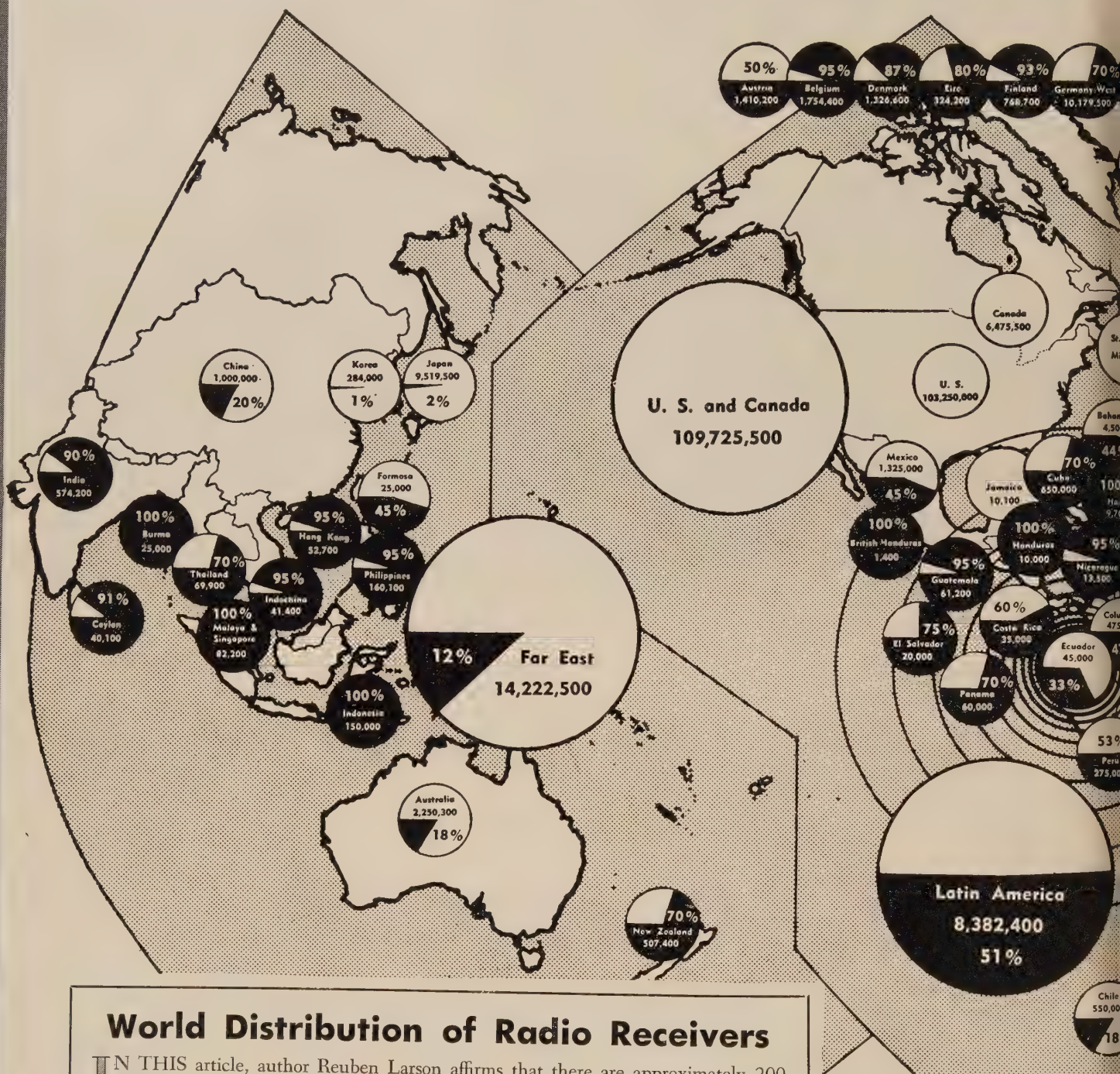
(Continued on page 30)

Co-founder of HCJB, Ecuador's world-wide gospel voice, Reuben Larson is well aware of problems and possibilities in missionary radio.

**Christian
Life**

1953 Project 1

Stimulate missionary vision and action.



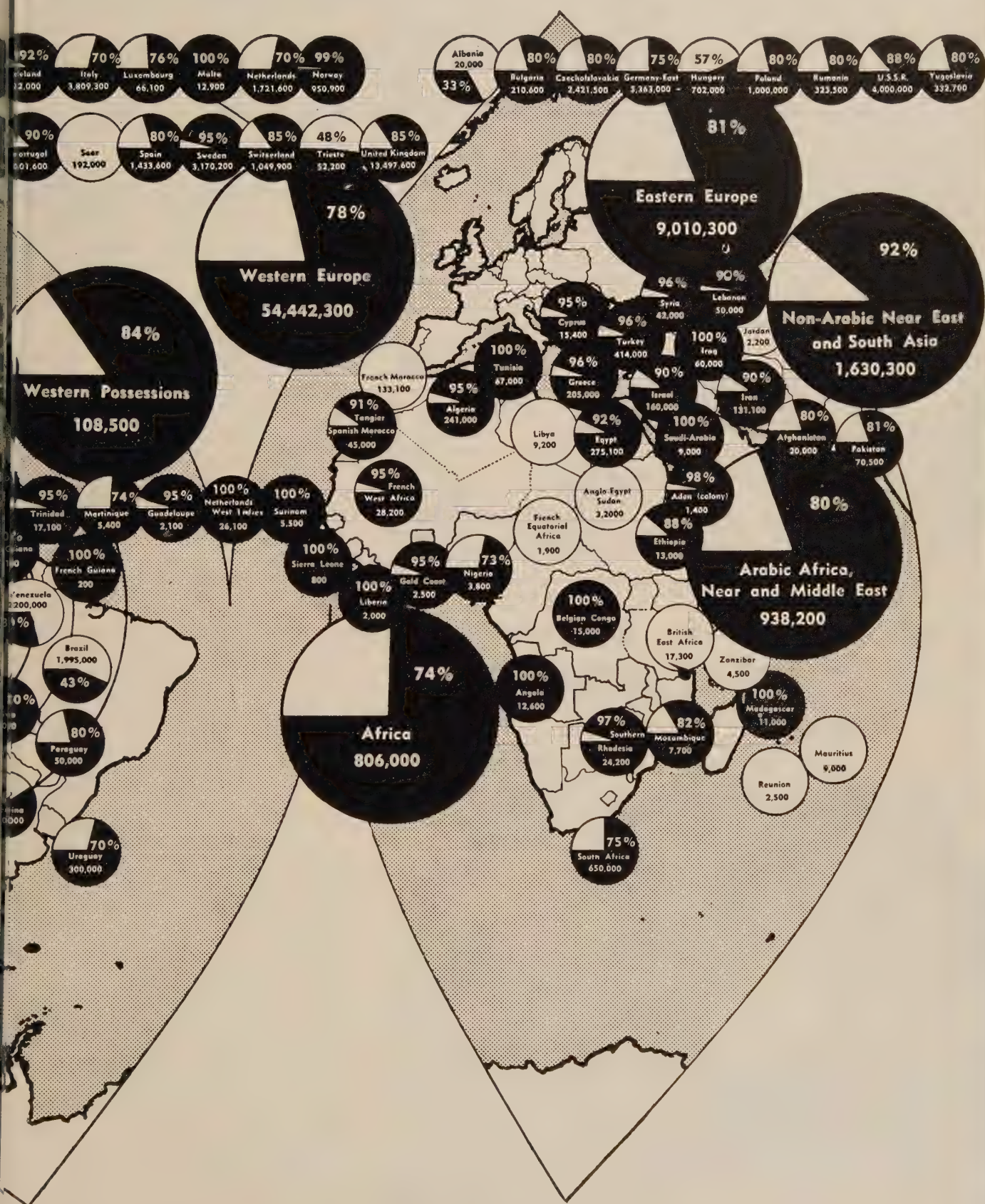
World Distribution of Radio Receivers

IN THIS article, author Reuben Larson affirms that there are approximately 200 million radio receivers around the world. Yet, he says, "missionary radio has made just a fair beginning to reach its great potential audience. More stations are in the planning and greatly increased power for others is in progress."

Larson's evaluation of missionary radio reveals how well evangelicals are using this effective means of modern communications.

Figures in each circle represent total sets in area. Black segments indicate percentage of short wave radios within the total. If the percentage is unknown, the circle is left blank.

Compiled by the Advance Program Department, Radio Station HCJB
(Principal data supplied by the U. S. State Department)



A Sunday School for

"JIMMY" in rural America

JIMMY is ten this year, and he thinks living on a farm is wonderful. To him rural America is a swimming hole or a ride atop a hayrack in the summertime—skimming across a frozen pond or sliding down a hill in winter.

But sometimes a rural community can be lonely for a boy. And a boy like Jimmy misses out on some pretty important things, too.

Sunday School, for instance. Jimmy has never been to Sunday School—the nearest church is 40 miles away. He's never heard the Gospel story or sung "Jesus Loves Me."

You may think that's unusual, but actually there are thousands of children in rural America who've never gone to a Sunday School.

Dept. L

That's why the American Sunday School Union sends out missionaries to America's rural communities to start Sunday Schools. These missionaries now minister to nearly 180,000 families each year—conducting more than 2,468 Sunday Schools and 1,576 Daily Vacation Bible Schools.

These Schools must be kept active—and many more must be started—if boys like Jimmy are to hear the Gospel. Your prayerful support of the American Sunday School Union will help take a Sunday School to Jimmy. Will you answer this need?

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RADIO

(Continued from page 27)

America where one language is spoken in a number of countries.

Currently, a missionary radio station is being installed in Africa (Liberia) and others are being planned in important centers of the world. Valuable radio time is being secured on stations in Luxembourg, Addis Ababa, Honolulu, Tangiers, Japan and elsewhere to reach peoples that otherwise would not hear the Gospel.

Missionary radio has made a fair beginning to reach its great potential audience, but just a beginning. More stations are in the planning and greatly increased power for others is in progress.

In the final analysis, it is "not by might nor by power, but by my spirit saith the Lord." (Zech. 4: 6). "It is no worldly warfare that we are waging. The weapons of our warfare are not weapons of the flesh, but are divinely strong to demolish fortresses—we demolish theories and every rampart that towers high in defiance of the knowledge of God." (Moffatt and Weymouth II Cor. 10: 3-5).

Broadcasting the Gospel is not a human enterprise. "It is God building highways in the skyways for the coming of the King."

More than 198,258,000 radio receivers serve a vast listening audience around the world. One-half of these receivers are in North America, 64 million in Europe, 4 million in the Near East, South Asia and Africa, 14 million in the Far East and 8 million in Latin America.

Sixty per cent or three out of five of these receivers (exclusive of North America) are equipped for short wave reception, and make a potential listening audience of more than 300 million. North America, with a lower percentage of short wave receivers, still has a short wave audience of many millions. Europe, the Near East, parts of Africa and Latin America are particularly short wave conscious. (See map on pages 28 and 29).

Considering the number of radio receivers in various language areas, the order of potential short wave audience is as follows: English, German, French, Spanish, Russian. Regular long wave broadcasts would follow the same order, except in the case of Japan, which has more than nine million receivers, only two per cent of which are short wave. More than a dozen language areas have a million or more receivers with audience potential ranging from three to ten million.

Soon after the First World War, Communist leaders in Russia sensed the value of radio as a tool to plant their

(Continued on page 92)

the pay-off

by Robert Black



Then she smiled sadly. Before he could say another word, she turned and left.

He owed Al, the gambler, \$500; he owed Joy, the sad girl, nothing. Now the pay-off is due.

EVEN in his agitated state Frank was conscious of the lovely, yet strangely sad girl walking across the campus. He watched her go down to the long walk, where the canopies of the budding trees spread blue evening shadows. She had her Bible and was going where she always went at that time of day. The sight of her sent a pang through his heart—he might not see her again.

At nine o'clock that night he was supposed to meet Al Green in front of the Brighton Cafe and pay him the \$500 which he had owed him for a month now. But Frank did not have the \$500 and Al, the gambler, had the reputation for being pretty tough on guys who didn't pay their debts.

Frank glanced at the clock on the tower of Old Main and saw that nine o'clock was less than three hours off. The tension in his chest was tightening almost to the bursting point. He didn't have much more time to consider that offer of Chet's either.

Chet, another engineering student, was leaving that night for California to enroll in UCLA. He'd asked Frank to

go along. If Frank went with Chet he'd get away from Al. He'd be finished here at the U, anyway, if he didn't pay Al. He'd heard of what had happened to other students who'd owed Al money and couldn't pay. He paced up and down the campus walk.

He'd borrowed the money to bet on the wrestling matches down town. He'd lost and Al had given him a month to pay the money back. He was a senior and had stunted to get himself through college. It would be a tragedy if he had to give it all up now.

Although he worked part time in a service station and had even gotten a job down at the foundry in the hours when he should have been sleeping, he still lacked the amount he owed. He'd assailed himself bitterly again and again for his stupidity in borrowing from the gambler to bet on the wrestling.

And it was just two weeks ago that he met the strange, sad girl. Her first name was Joy. He had heard another girl call her that in the library one day. But she was so quiet and, apparently, so sad that the name did not seem to fit. She was enrolled in the Bible college,

which many folks poked fun at for its ardent fundamentalism. He wished he knew her last name.

He had noticed her first one night when he was walking across the campus toward the filling station where he worked. She was trim and dainty in her spring outfit and the last rays of the sun made a kind of halo in her fine golden hair. He stopped and watched her walk along the lane of flowering almonds. She was the most attractive girl he had ever seen.

Two days later he'd seen her standing in the hall as he came out of the lab. Her eyes were as blue as some of those sparkling blue chemicals he worked with and her profile he guessed was what they called "classic." She had several books, including the black-bound Bible, cradled in her arm. There had been an unmistakable expression of sorrow upon her face.

"Excuse me," he said, "I'm Frank Collier. I've seen you around. Would you like to go over to the Union for some coffee?"

He felt his face redden as she turned those glowing eyes on him. They were very kind eyes and they seemed to peer right through him. Then she smiled—sadly.

(Continued on page 94)



3 Cheers for the Camp Counselor

by W. E. Boice

When a child returns from summer camp, he inevitably speaks of the fabulous counselor and dreams of next summer.

THE Christian camp counselor is a rare species. But I have only come to that realization since my daughter's return from her first camp experience.

I never understood before what an unusual bird he is. Of course I had somewhat appreciated the work he was doing, but his real value came to me as a startling revelation the day my daughter came back from summer camp.

I had already been sold on the general idea of a Christian camp. It was a nice atmosphere in which boys and girls could vacation in company with other Christian youth. It afforded a healthy time for recreation; it increased youthful education in wild life and native lore; it often solidified maturity of children apart from parents.

And I even appreciated the fact that it gave parents a time to recuperate from the previous 50 weeks of the year.

But somehow I had missed the one big key which gives the Christian camp a tremendous opportunity for Christian life and character development. I had

completely underestimated the camp counselor. I hadn't realized his depth of Christian experience nor the degree to which he is devoted to his job.

But since my daughter's return, I have come to know that the camp counselor is a separate and distinct type of human being. The counselor may be a "he" or a "she." It makes little difference. He is altogether unlike any other individual. He is above reproach; he has lofty ideals. He is strangely unselfish and warmly interested in others.

You may think that such an opinion of the camp counselor is exaggerated. But it isn't. If anything, it is a poor under-evaluation, if you accept the very reliable word of my daughter.

She would, moreover, say that the camp counselor is a direct descendant of the Knights of the court of King Arthur. He or she is in no way associated with the noise and din of the city which is synonymous with strife and greed. Rather, he is associated with "tall trees, dark oaks and gnarled pines."

He still possesses the latent instinct handed down by his forefathers which makes him an authority on rowing a canoe, shooting a bow and arrow, starting a fire without matches and many of the other lost arts that were common when our land was young.

Who else but the camp counselor can detect poison ivy in the middle of a primeval jungle path? Who else can sing 17 verses of every camp song without catching a breath? Who else can tell a story with such mystery and intrigue that even the most rowdy and rude are held spellbound?

All these qualities are accented by the dim starlight and the magic fragrance of a campfire, the hoot of an owl, the hypnotizing din from a frog pond and the lazy chirping of the crickets and the katydids.

And when things go wrong, that arm around your shoulder is the most consoling thing in the world. The camp counselor always seems to know where to go to find the source of all your

(Continued on page 83)

Who else but a camp counselor could bugle reveille so early and still be happy about it.



Everything at camp is vitally important; tin can wells and twig manglers become exciting.



Lazily watching the sun descend in the afternoon sky is the privilege of every pier-roller at the summer Bible conference.

Summer's Pause That Refreshes

by Gladys Siegfried

There's nothing like a summer Bible conference to give you needed rest and added zest both physically and spiritually.

TO THE children, the three R's come after Labor day; but to us adults, the three R's of rest, relaxation and recreation come after Memorial day.

And when that vacation season rolls around, I head to a summer Bible conference. It's an ideal vacation. It offers physical, mental and spiritual refreshing and prepares me for another year of service for Christ.

But to make sure I get those three R's, I look for Bible conferences with plenty of room. The grounds should be large enough to afford quiet, secluded spots for meditation and personal devotions, but small enough to maintain a friendly atmosphere. The grounds should offer a variety of sports and recreational facilities, requiring varying degrees of energy.

It helps to have comfortable accommodations (but with enough price range to suit a limited vacation budget) and plenty of good food. Being slightly lazy on vacations, I also prefer places where

(Continued on page 84)



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WORLD

Martyrs Increase in East Zone

More Pastors Disappear

COMMUNIST PERSECUTION of evangelical clergymen in the east zone of Germany is making rapid additions to "Today's Book of Martyrs." (April, 1951, CHRISTIAN LIFE)

Pastors in the Soviet zone are "disappearing" in much larger numbers than reported by any press agency, according to Dr. John A. Scherzer, secretary of the National Lutheran Council's Desk of European Affairs. He declined to give figures.

"All that is known," Scherzer said, "is that suddenly they are not to be found, and no information about their whereabouts is to be obtained."

The Soviet zone police, he charged, "are hiding behind the claim of total ignorance and intimating that the clergymen may have joined the flow of refugees escaping to the West, thus creating doubts about the dependability of the church leaders in the minds of their followers."

The disappearance and arrest of the pastors, however, are "only one phase in the full picture of the increasing church persecution in East Germany," according to Scherzer.

Since the beginning of the year there has been a stepping-up anti-church propaganda campaign, he said.

In Berlin, Pastor Reinhold George, 40, had just finished conducting vesper services in the Marienkirche, a stately Evangelical church in the Russia sector.

When he stepped outside the church doors a group of plain clothesmen of the

East German police sidled up and took him away. No explanation for the arrest was given.

Church leaders expressed the belief that George had been singled out because he had been an extremely popular leader of Protestant youth groups.

The East German Christian Democratic Union, Communist-front party, met in Berlin recently and announced that one of the major party tasks was to bring to an end the "capitalist-imperialist epoch" in Christianity. The party's so-called "Christian Realism" doctrine claims that Marxism and Leninism provide the best means to fulfil Christ's aims and to make Christianity practical.

British Troops to Battle Mau Mau

A SWEEPING NEW military campaign to wipe out Mau Mau terrorism in the British colony of Kenya has been announced by the British army headquarters at Nairobi.

More than 2,000 British troop reinforcements were to be flown into Kenya early in April to bolster the drive. New arms, clothing and equipment are being sent up, a British army spokesman revealed.

The savage secret society continued its relentless program of murder and terrorism in the effort to drive the white man out of East Africa.

A native Anglican missionary teacher was slain and a native Anglican clergyman

and four other persons were beaten with swords and clubs in an attack by the Mau Maus in the heart of the Kikuyu reserve.

Reports reaching Nairobi indicate that 20 Mau Maus armed with spears and swords burst into the home of Andrew Gathua, lay reader of the Church Missionary Society (Anglican) in a tiny Kikuyu, bound him hand and foot and dragged him out under the banana trees.

There while his helpless wife was forced to look on, they slashed him to death after telling him he was killed "because you told the police about the Mau Mau."

The gang beat Mrs. Gathua and ransacked her home, then attacked the nearby home of the Rev. Samuel Kamau and that of a native teacher in an adjacent mission school. Kamau and the teacher and their wives were beaten with sticks and flat sides of swords though none suffered serious injury. Both homes were looted.

In Nairobi, terrorists slew a native Roman Catholic missionary teacher, Ambrose Gakiria in the city's African quarter. His body was found in the roadway near the local police station. He had been shot in the back.

But despite the terrorism, church attendance in Kenya Colony has climbed sharply in recent weeks. Richard G. M. Calderwood, moderator of the Presbyterian Church in East Africa, said that Presbyterian churches in some of the areas hit by the Mau Mau had recorded "tremendous" attendance gains.

Japanese Revival Spreads

GOD CONTINUES to move in revival blessing in Japan, according to Don Hoke, CHRISTIAN LIFE's Far East correspondent.

In many places He is quietly transforming the lives of individuals, both missionaries and Japanese. Elsewhere, public meetings are witnessing manifest demonstrations of Holy Spirit conviction, blessing and conversion. As an earnest missionary from a rural area told me this week, "No person is responsible for this. I feel God is sending a nation-wide revival."

When a team of missionaries from Kaizuawa and Tokyo went to Osaka on a recent weekend, revival streams flowed in several meetings. Beginning with a 6 a.m. gathering of 60 missionaries and Japanese Christian leaders from eight different missions, the Holy Spirit brought conviction of sin, new brokenness before God, restoration of fellowship and new power in many lives.

After testimonies from several missionaries at a small Christian college, a missionary issued an altar call. The entire student body came forward and prayed with brokenness and tears.

The following day a freshman from the school was supplying the pulpit of a downtown Osaka church. He preached 20 minutes, then called for the congregation to get right with God. The front of the church was crowded with Japanese weep-



An African Christian rejects the proposal of his Communist fellow-workers to rob their employer in this scene from *Challenge of Africa*, a new motion picture produced in Africa. The film has aroused considerable controversy in religious circles.

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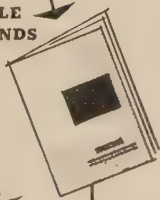
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ing, confessing sin, crying to God for their spiritual needs, as the young preacher went from one to another, exhorting, quoting Scripture and praying with hungry hearts.

Though as yet the Spirit of God has largely been convicting and reviving missionaries and national Christians, souls have been saved in every place and in almost every meeting where Japanese have been present. At least four known cases of healing have been reported as Christians have quietly anointed and prayed for one another according to James 5: 14-16.

Black Market in Scrolls

BIBLICAL SCHOLARS are perturbed over the mushrooming in the Holy Land of a thriving "black market in Apocrypha" accompanying the greatest antiquarian boom there since the 1880's.

The boom was sparked by recent manuscript finds in Judean desert caves on the shores of the Dead sea. It appears that the caves, easily reached from Bethlehem, contain more manuscripts and fragments than archeologists had expected.

Desert Bedouins are constantly turning up in Bethlehem's bustling Manger Square with inscribed bits of ancient withered leather or parchment, a surprising number of which are genuine.

Although trade in antiquities outside Government supervision is strictly proscribed, wealthy collectors and curio seekers have little difficulty in making contact with the intermediaries of the Bedouins in cafes and souvenir shops that line the square.

What distresses the experts is that not only do these black market deals prevent important documents from coming to public knowledge, but that valuable items are frequently cut up into small bits in order to realize a greater profit.

Caliandro Appeals to Ike

A CABLE to President Eisenhower has requested U.S. intervention in the efforts of Italian authorities to deport the Rev. Anthony Caliandro, American Protestant missionary.

Earlier, Naples police had announced that, in compliance with an order from Interior Minister Mario Scelba, they would put the evangelist aboard a U.S.-bound ship despite his presentation of a doctor's certificate that he was suffering from internal hemorrhages and was too ill to be moved. Later, the order for his expulsion was suspended, pending further medical examinations.

In Rome, a spokesman for the U.S. Embassy said that "everything possible is being done to safeguard the health of Caliandro," but that the Embassy could not prevent his expulsion if the Italian government is "determined upon it."

The president of the Federal Council of Italian Evangelical Churches, the Rev. Manfredi Ronchi, described the Italian government's action as "a challenge to Protestant public opinion and a test of its strength."

Il Quotidiano, Catholic Action daily, accused Caliandro of attacking Catholicism and is seeking to promote the defection of Catholic priests. Caliandro since 1948 has conducted the Evangelical Biblical Institute at Portici near Naples, an institution for training converted priests for Protestant work.



Missionaries and nationals of the revision committee at work.



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Victory Looms in Word War

Racing against a surge of Communism, 20 students are working night and day to translate the Cambodian Bible.

IN SOUTHERN Asia the race is on between the forces of godless Communism and Christianity for the minds of the growing number of literate people.

On the one hand, the Reds are pouring millions into striking propaganda that is being freely distributed throughout the area.

To counter this, an operation is now being carried on 10,000 miles from Asia on the peaceful hillside of America's oldest Bible school, the Missionary Training Institute at Nyack, N. Y. There 20 students, directed by three missionaries, are working night and day

to complete the printing of the entire Cambodian Bible by June.

The Christian and Missionary Alliance has delegated this task to two veteran translators, the Rev. Mr. and Mrs. Arthur Hammond, and their colleague, the Rev. Mr. Harold Sechrist, who are working in quarters set up in the School of Sacred Music on the Nyack campus.

The Hammonds went to French Indo-China in 1921 and became the first missionaries to Cambodia in 1923. Only one portion of Scripture was then in existence, the Gospel of Luke. So the Hammonds set themselves to the long, tedious task of translating the entire Bible into Cambodian.

They kept at the task until 1934 when they presented the New Testament manuscript to a committee of nationals and missionaries for revision.

Then the work went forward on the Old Testament. By 1941 Hammond thought he would have to give up his task because of eyestrain, but intercessory prayer aided his recovery.

Books of the Bible, effective ammunition in the "hot war of words," are now rolling off the presses each month. For the time being, only a few hundred copies of the Bible are being printed. Reproduction proofs will be sent to the British and Foreign Bible society where the final offset printing job will be completed.

But so tense is the battle, 200 advance copies of the Word are being rushed to Cambodia just in case that land is engulfed by the southern swing of the Communists in Asia.



Hammond explains the Cambodian alphabet.

training,

No soldiers have ever welcomed the Gospel message more eagerly than the soldiers of the Republic of Korea. Few need it more urgently.

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Priests Held in 'Kidnaping'

A WAVE OF ANTI-CLERICALISM has swept across France as a result of the "kidnaping" of two Jewish war orphans by a group of Roman Catholic priests and nuns. So intense have been feelings on both sides of the controversy that the incident came up for a vote in the French National Assembly. Socialists were defeated, by a vote of 300 to 227, on a motion to stage a formal debate on the issue. Even the Pope has been brought into the controversy.

By mid-March authorities had arrested 15 persons, including six priests and two nuns, in connection with the disappearance of Robert Finaly, 12, and his brother, Gerald, 11, whose parents were killed by the Nazis during World War II.

Police said the boys had been smuggled across the Spanish border on Feb. 13 after having been shifted from one Roman Catholic school to another to prevent French authorities from returning them to Jewish relatives.

Following the death of their parents, Dr. and Mrs. Fritz Finaly, the boys were placed in a Grenoble nursery school. When relatives sought the custody of the children, Mlle. Marie-Antoinette Brun, operator of the school, had the Finaly boys baptized and refused to give them up. Finally a Basque priest admitted taking the lads across the Pyrenees into Spain.

The Vatican stated that an appeal to Pope Pius XII would not be acted upon since the Church had already indicated through the Bishop at Grenoble that the court order releasing the boys to their Jewish relatives should be obeyed.

Colombian Brutality

DESPITE THE DENIALS of the Vatican, the Roman Catholic hierarchy of Colombia and the Colombian government, the persecution of Protestants goes on unabated in that South American country.

Some 150 carefully checked and documented cases of religious persecution in Colombia occurred in 1952, according to officials of the Evangelical Confederation of Colombia.

"It is safe to say that these 150 cases constitute but 25 per cent of the actual instances of mental and physical suffering inflicted," a Confederation report declares.

During 1952 seven Protestants were murdered, three church buildings destroyed, six other church buildings and missionary residences were bombed, twelve churches were stoned, twelve Protestant schools were closed and forty Protestants were jailed, according to the report.

Latest outrages this spring involve the beating of three missionaries in two separate, but similar incidents.

A mob of 20 men, armed with crowbars, climbed over a wall and entered the home of Rev. and Mrs. Stanley Wright at Piedecuesta, South Santander, and administered a severe beating to the missionary's wife. Wright, who is from Tisdale, Saskatchewan, was not at home when the incident occurred.

The rioters told Mrs. Wright that unless she left town within two days they would burn the residence down. The local priest for years has conducted a campaign against Protestants, calling them Communists and enemies of God, the Wrights stated.

A few days earlier three carloads of police entered the Foursquare Church at Barranca-Bermeja and clubbed the worshipers until they fled from the building. Earlier a stink bomb had been tossed into the Protestant place of worship.

Rev. Joseph Knapp, resident missionary, was struck across the base of the skull with a rifle. He managed to escape and was hidden away by friends as a mob stoned the church.

While Mrs. Knapp was not badly beaten, she was herded into a police car with other members of the church and taken to the local police headquarters. The police inspector who had directed the illegal raid smashed a crucifix across Mrs. Knapp's face and asked her to tell him what it was, witnesses said. After further insults the police inspector forced the woman missionary to repeat prayers after him. She was then taken back to the church to find the building in shambles, with a large bonfire in front consuming all the Bibles and books that could be found. About \$100 in church funds was stolen.

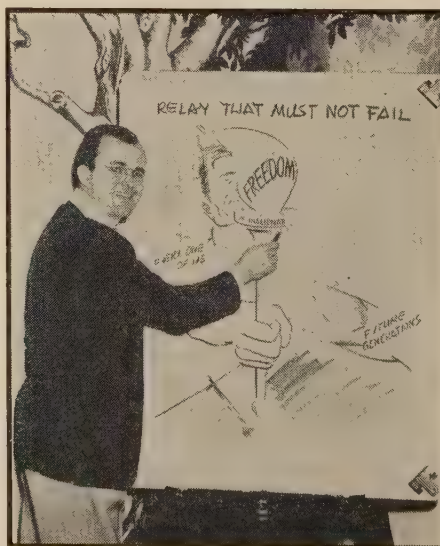
In the midst of the sordid picture in Colombia, missionaries of the Evangelical Union of South America dedicated a beautiful new chapel and residence Jan. 25 at El Banco, Magdalena. A retiring mayor sought to prevent the dedicatory services, but his successor, though a staunch Roman Catholic, permitted the Protestants to have the liberty "guaranteed" by the Colombian constitution.

Back in the U.S., a so-called liberal American Roman Catholic Monsignor Luigi C. Ligutti of the National Catholic Rural Life Conference, suggested that a panel of three social scientists from the U.S. study charges that Roman Catholics are engaged in widespread persecution of Protestants in Colombia.

'Prophets' Exploit Africans

BIBLES SENT TO the Union of South Africa are being put to weird use by a growing tribe of self-proclaimed "prophets."

The Rev. Morris Chalfant of Danville, Ill., Church of the Nazarene missionary to Johannesburg, disclosed the activities of



CARTOONIST HAMM

Top honors for sermons in art

the group in addressing the denomination's Memphis Zone mission convention.

The "prophets" adopt such names as Moses, Aaron or Isaiah. They wear flowing patriarchal robes and bear Bibles and Old Testament-style rods, Chalfant said.

(Chalfant packed a rod himself—in the slang sense. His life threatened "at least 20 times" in that land of increasingly violent anti-white sentiment, the strapping 31-year-old missionary always carried a pistol at night.)

Many of the religious opportunists are prepared to serve as witch doctors with a quick change of garments, the missionary said. But they find their prophetic role more profitable.

Relaying divine commands through "visions," they easily obtain money, fabrics, houses, livestock and wives, Chalfant said.

He noted gains to Communism among South Africa's restless non-whites.

"We'll have to give these people the Gospel as it is, without the perversions of the 'prophets,'" he said, "or Communism will take over and we'll be driven out."

Revival in India

A REVIVAL MOVEMENT, in which white missionaries are not involved, is spreading throughout India and Pakistan.

This is the report brought to North America by the Rev. Dennis Clark, British missionary who is engaged in a publication ministry with headquarters at Lahore, West Pakistan.

Regarded by some as an anti-missionary movement, the revival actually has been thrust forward by the ministry of evangelical Indians, according to Clark. It is not anti-missionary, but it is indigenous, Clark said. The spiritual phenomenon has not been confined to any geographical area but has been felt in the larger centers of India, both in the south and the northeast, as well as in urban centers of Pakistan, it was stated.

► PEOPLE

Freedom Awards

EVANGELICALS RATED HIGH when the annual prizes were passed out by the Freedoms Foundation in ceremonies at Valley Forge. Vice President Richard M. Nixon presented the awards for outstanding contributions in 1952 to "a better understanding of the American way of life."

A \$1,000 prize went to quiet, 37-year-old Jack Hamm, art teacher at Baylor university and Waco (Texas) Tribune-News cartoonist, for a cartoon entitled, "The Relay That Must Not Fail."

Hamm regularly draws a weekly religious cartoon for 738 newspapers and magazines in 45 American states and 17 foreign countries. Most of his cartoons have a scriptural basis. He thinks of them as sermons in black and white. With them he "preaches" to a congregation of 29 million each week.

Oddly enough, Hamm does not make a penny out of these cartoons which probably are more widely circulated than any single newspaper feature. Rather, he goes in debt some \$225 every week to pay for production and mailing costs. He gives his

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cartoons away because he is convinced that God wants it that way.

"I am trying to reach people for Christ," he said. "I don't want to put anything in the way that would prevent a single paper from printing the cartoon's religious message."

Bills mount pretty high at times, like the \$4,000 indebtedness that had accumulated last month, but some miracle always happens to make the venture solvent again. Gifts come to Hamm from all parts of the country.

"Some call it foolishness," Hamm asserts, "but I call it faith."

Another "Freedoms" award was presented to the Taylor university basketball team for their participation in the Youth for Christ evangelization project to Formosa in 1952, according to President Evan Bergwald. The Taylor team played basketball with various teams in the Far East, conducted evangelistic services at the half time and after the games.

The Lutheran Church-Missouri Synod received a medal for its motion picture, *All That I Have*.

Moody Church Calls Redpath

ONE OF ENGLAND's best known evangelists, Dr. Alan Redpath of London, will be the first Britisher to serve as pastor of Chicago's famed Moody Memorial Church.

Redpath, who has served the Duke Street Baptist church in Redmond, a London suburb, since he entered the ministry after a successful business career, will take up his new charge next fall.

A long line of famed preachers have filled the Moody pulpit since the church was organized as the Illinois Street Church in 1864 by Evangelist D. L. Moody. The original church developed from Moody's Sunday school.

The present church edifice was built in



REDPATH

1925 during the pastorate of a Canadian, Dr. P. W. Philpott who was succeeded by another Canadian of Scotch ancestry, Dr. H. A. Ironside. Ironside, who occupied the pulpit for 18 years, served the church longer than any other pastor. He was succeeded by Dr. S. Franklin Logsdon who resigned last fall.

► NATIONAL

Ladies Day in Rosemead

"LADIES DAY" at the Hope Union Church of Rosemead, Calif., doesn't mean the same thing it does at the baseball park. To get in, the ladies must bring a saw or a hammer.

For "Ladies Day" is the day once a month the women of the church spend helping to build their new 1,000-seat auditorium. Husbands and fathers are left at home to do the dishes and act as baby sitters. The ladies range in age from grandmas down to 10-year-olds.

"The basement portion of the church is almost completed," reports Dr. William W. Orr, pastor of Hope Union. "The women are doing such fine work that we have them on the job at least one Saturday a month." The proposed \$150,000 structure will be built for half that cost.

Orr gives large credit for the growth of his church to its participation in the CHRISTIAN LIFE Sunday school contests. The church took top honors in the nation-wide event in 1951.

Is the U.S. Spiritual Tone Rising?

THROUGHOUT THE U. S. there were signs pointing toward a resurgence of good old-fashioned morality.

True, revolting crimes and corruption in high places were still emblazoned in newspaper headlines, but the trend toward righteousness was patent to the most casual observer.

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departments have assembled in the Cabinet Room of the White House, the President rises and asks them to bow their heads in a moment of silent prayer. Only then does the business of state begin.

A Christian worker recently watched the President as he took part in the worship service of the National Presbyterian Church in Washington.

"When prayer was offered, I observed him bow his head reverently," the observer reported. "I noticed him repeat the Lord's Prayer and sing the doxology loudly and clearly."

But it was not only Sunday religion being practiced at the White House. The President has issued an order banning the drinking of liquor by members of the executive staff during business hours or at any time while at their offices.

There were unofficial reports that liquor consumption in the Capital had dropped 20 per cent since the new administration had taken over.

And there were other signs just as impressive. The men of the American Legion too long have been known primarily for their pranks and cavortings at national conventions. Now the American Legion has instituted a "Back to God" movement with this three-point program:

1. Every individual attend public worship regularly; 2. every family hold daily prayer; 3. every child receive religious instruction.

In a number of states legislation was pending that would curb the traffic in obscene literature. Both Protestants and Roman Catholics were working diligently to stamp out the traffic which has infected the entire nation.

In the little town of Mamaroneck, N. Y., the three faiths agreed on a little prayer card to be placed on restaurant tables to encourage the giving of thanks at meals. The idea has caught fire and now the Laymen's National Committee of New York has urged that the practice be made a national habit.

For the first time in the 173-year history of the Commonwealth of Massachusetts, it was decided that henceforth regular meetings of the Governor's Council will be opened with prayer.

In Portland, Ore., the Central Labor Council decided to open all its meetings with prayer. The action followed extended debate and a close vote.

For what is probably the first time in the country's history, a railroad places copies of the Bible in the lounge cars of all its trains. Revised Standard Versions of the Scriptures were selected on orders of W. G. Vollmer, president of the Texas and Pacific Railway Co.

In Washington, the Senate was deliberating a resolution calling for a probe of juvenile delinquency in the U.S. Perhaps, the teen-agers were still getting into mischief, but now at least someone was concerned about it.

In New York, the National Council of Churches revealed that Protestant missionaries from the U.S. and Canada had reached an all-time high of 15,000.

Perhaps these were only straws in the wind, but evangelicals could pray with new intensity for the gusty gale that would usher in national revival.

Pitfalls in Japan

by Merrill J. Alexander, M.D.

A BRIGHT-EYED young sailor arrived some months ago at the sprawling Yokosuka naval base in Tokyo Bay. Active previously in the young people's program of a church in the U.S. and teacher of a Sunday school class, he fell into sin on his first night of liberty in Japan.

He walked out of the main gate of the naval base only to be tempted by a pretty, western-dressed Japanese girl who invited him to her home. Months later he received an early transfer home



Pretty Japanese girls beguile.

with his memory and life scarred by an illicit romance.

Is this an isolated case? Some social workers state that as many as 95 per cent of the service men in Japan are living immorally with Japanese girls.

Yokosuka, once the forbidden area of the Japanese Imperial Navy, today depends for its existence on the base held by the U.S. Navy. The city has to offer this in the way of recreation for the service men thousands of miles from home: Fifty beer halls, 15 cabarets with their bars and girl shows and 8,000 prostitutes plying the streets.

Many lads end up in hospitals with serious venereal disease.

The Enlisted Men's Club in Yokosuka, supervised by the Navy, is another den of iniquity. Each night thou-

sands of sailors spend their time and money in the Skol Cocktail Room, the beer hall, at the hard liquor bulk sales window, and on the taxi dance floor where pretty Japanese girls in western formals are provided.

American boys stationed at Yokosuka are faced with this line of reasoning: "I am lonesome; I am in a foreign land; things are different here; nobody will know; nobody cares; everybody is doing it; it is the thing to do." He succumbs to it, gets himself a Japanese girl and begins a life of riotous living.

In January, 1951, a Marine sergeant, and Tom Poston, a hospital corpsman, had the vision of a Saturday night sing-spersion and gospel service in Yokosuka for the men on liberty. Since then the Navy Gospel hour has been held every Saturday night in a Japanese community church.

Many men from the naval base and ships in the Far East have found Christ at these gatherings.

Christian service men at the base carry on an active laymen's program, which besides the Saturday night meetings, includes a Sunday evening sing-spersion, a Monday evening Bible class, a weekly recreational hour at the fleet gym, and a project of placing Best Seller Publicity posters in the barracks, hospital, and busses. They also support the Protestant chapel program on the base.

The need today is for a Christian Servicemen's Center. Some \$4,000 already has been raised, most of it by servicemen on the bases and some from friends at home. Bob Boardman, ex-Marine and a Navigator, has been named full time civilian director of the center.

Already a dent is being made in the needy situation at Yokosuka. With a serviceman's center a reality, the Christian testimony can go on to new victories.

on either side would be the words, "In God We Trust" and "Freedom to Worship."

When the committee viewed the hastily drawn plans, they were so impressed that the float that was to be placed last was given the honor of heading the historic parade.

NAE Leader Backs Velde

A SPOKESMAN for the National Association of Evangelicals told Chairman Harold H. Velde of the House Un-American Activities Committee that he is on sound biblical ground in demanding a probe of alleged Communist infiltration of churches.

Dr. Clyde W. Taylor, Washington sec-

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A few days before the inauguration, George P. Lamb, a Washington lawyer serving on the floats committee of the huge parade, noticed what he felt was a serious omission. He discovered that not one of the 40 floats entered had stressed the fact that the nation had been founded on a belief in God. He was encouraged to do something about it.

Then began the race against time. "God's Float," as it was called, would consist of a centerpiece in the form of a church and



Rev. Jacob Peltz

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We are so thankful to be able to minister with food and other forms of relief in some countries behind the iron curtain. From Hungary comes a letter of deep appreciation for a food shipment. Mention is made of each food item, so precious to these hungry people. For such a worthy cause and such needy people we plead for your prayerful support. While doors are still open to minister with material and spiritual aid, we must not fail. Please do share with us in this Christlike ministry.

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retary of the association, praised Velde for suggesting the investigation and said: "Should you need justification, St. Paul has advised all Christians, 'Be always ready to give an answer to every man that asks a reason for the hope that is in you.'"

"Indeed," Taylor added, "we are similarly enjoined to, 'Examine ourselves, whether we be in the faith.'"

"There is really no excuse for a clergyman to scream for the protection of the Bill of Rights," Taylor said, "when he is caught, innocently or otherwise, supporting propaganda that would destroy our government by force."

"It is a pleasure to join the many millions of citizens who, while understanding that investigations can go too far, are in such a time of crisis truly grateful for men like yourself, who do not fail to do their full duty," he told Velde.

New York S. S. Convention

MORE THAN 500 persons registered for the recent first annual New York Area Sunday School convention held in Calvary Baptist church on Manhattan.

A goodly share of the registrants were pastors and superintendents who turned out for the one-day gathering which included inspirational messages by Sunday school leaders and departmental sessions by eight departmental specialists.

While Matthew E. Welde, chairman of the Philadelphia Area Sunday School association, was the sparkplug of the New York convention, a local committee has been set up which will care for next year's sessions.

MISSIONS

Young Man's Vision

BECAUSE of a young man's vision, a whole new mission field in the Ecuadorian jungles soon will be opened.

Willis J. Kramer, expert in radio communications and with the call of God upon him, began searching for equipment to set up a radio network in the isolated jungle field.

Finally he located 36 war surplus USAF radios in a Chicago warehouse. They were exactly what he needed to build 12 receiving and sending sets plus a 1000-watt transmitter for the central base station. The price was \$300.

He prayed with R. W. Wyatt, director of the Wycliffe extension department:

"Lord, if you want us to have those radios for your work in Ecuador, provide the means for us to acquire them. If it is not your will, make it impossible for us to get them."

That same day Kramer received a \$300 check to buy the radio equipment. A young couple learning of the need hastily conferred with one another, then said. "We'll give you the \$300. We have been saving this to redecorate our house, but it's more important to get those radios than to paint our house."

In the laboratories of the Moody Bible Institute Missionary Technical course, Kramer rebuilt the radio equipment to fit the needs of his jungle objective.

And so it happened that Kramer and his bride of three months flew from the

Chicago airport for South America on March 27. Several tons of radio equipment were sent by boat.

Missionaries Found Slain

TWO AMERICAN WOMEN missionary teachers were found murdered in the girls' building of the American Presbyterian Mission school at Dehra Dun in northern India on the Punjab border.

They were Mrs. Herbert J. Strickler, 59, wife of the executive secretary of Presbyterian missions in India, and Mrs. Elizabeth Bennett, who had come to India only a week before to teach at Woodstock Mission school, a few miles north of Dehra Dun.

The women apparently were the victims of robbers. A household servant was held for questioning.

Mission Briefs

THE LUTHERAN BRETHREN Mission of Japan has just opened the Tohoku Bible Institute at Sakata, which is said to be the only Bible school in the northern half of Japan. ■ Forrest C. Thorsby, of Trenton, N. J., and his wife, Dorothy, will take up the work started by two missionaries of The Evangelical Alliance Mission who were murdered in New Guinea, Walter Erikson and Edward Tritt. Thorsby, a Navy veteran decided on a missionary career while he was serving in New Guinea during World War II. ■ Latin America Mission's Caribbean evangelistic campaign has resulted in 2,000 decisions for Christ in the first few months of 1953. ■ Ten missionary leaders participated in a missionary conference in March at Dallas Theological seminary. ■ Texas Baptists recently sent a check for \$1,239,105.98 to the Southern Baptist Foreign Mission board.

► EDUCATION

College Launches Mission School

SO GREAT A BURDEN has developed for the missionary needs of Brazil on the campus of Spring Arbor Junior College, Spring Arbor, Mich., that the entire student body is backing a movement to establish a seminary at Sao Paulo, Brazil.



CHAPMAN

In three months Spring Arbor students, moved by the missionary messages of Dr. B. H. Pearson, Free Methodist missionary secretary, have raised \$3,000 to make a down payment for a 65-acre plot that will become the campus of the proposed seminary near Sao Paulo.

In addition, the students have sent James Chapman, student body president, to serve as a short-term missionary in Brazil. Chapman will work with Don Bowen, missionary to Brazil and probable head of the new school. It is expected that the South American school will be named after the Michigan institution.



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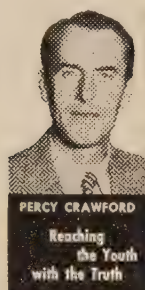
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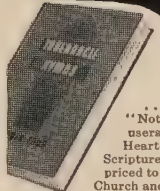
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JBU Gets Two Grants

JOHN BROWN university of Siloam Springs, Ark., has been the beneficiary of two large bequests.

Murray C. Sells, founder of the Sells Petroleum Co., of Gladewater, Tex., included the university in his will for approximately \$1 million. Sells, who died Feb. 8, first became interested in JBU through the radio ministry of Dr. John R. Brown, founder of the institution.

An anonymous couple recently presented the university with a gift of \$100,000 which will permit the construction of a three-story library building.

Montana Bible School

AN EVENING BIBLE INSTITUTE, believed to be the first of its kind in Montana, has been founded at Butte by the Rev. Robert D. Kutz. It meets twice a week in a classroom of the Butte Bible College.

Kutz says the institute offers a complete Bible training course.

A former student of Moody Bible Institute, Sterling College, and Faith Theological Seminary, Kutz moved to Butte from Yakima.

EVANGELISM

Tin Can Tabernacle

A 12,000-SEAT portable "tin can" tabernacle will be built for Billy Graham's evangelistic campaign in Detroit next fall, it was announced at a meeting of 100 clergymen engaged in planning the mission.

The all-aluminum tabernacle, designed by industrialist R. G. Le Tourneau, will be fabricated at the Longview, Tex., plant where his company builds earth-moving equipment.

Shipped to Detroit in "knock-down" form, it will be assembled at the site of the local campaign—probably the State Fair Grounds. After the Detroit crusade it will be sent to England for use in the three evangelistic drives Graham has scheduled there in 1954.

The cost of the materials and fabrication are being financed jointly by the Le Tourneau Foundation, a religious philanthropic organization founded by the heavy machinery builder, and the Billy Graham Evangelistic Foundation. Detroit groups, according to present plans, will bear the cost of erecting the tabernacle in the Motor City.

DENOMINATIONS

\$100,000 Raised in a Day

IS YOUR CHURCH planning a building program and wondering how the needed funds can be obtained?

Here's how the First Free Methodist church of Seattle raised \$100,000 in a single Sunday afternoon.

A group of 80 selected church members went out two by two to pay friendly calls on members and friends of the church and invited them to make five-year pledges toward the new sanctuary.

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ization and details of the plan. Climaxing the final Sunday, a victory service was held in the evening and the results of the campaign were reported.

► FILMS

Celluloid Sermons

IN THE REMODELED Cambie Theater in downtown Vancouver, the Rev. Peter P. Allinger, president and dean of the Missionary Audio Visual college, preaches regularly from what he calls a "reel pulpit."

That is Allinger's way of saying that he employs gospel motion pictures to win souls for Christ. From the end of January when the former theater was dedicated to God until the middle of March, 26 decisions for Christ had been recorded, Allinger reports.

In what Allinger regards as a miracle, \$35,000 has been received for the Cambie theater which was bought for \$60,000. Now Allinger holds gospel film services nightly as well as Sunday afternoons. And the Gospel from his "reel pulpit" has reached many for Jesus Christ.

► PRESS

Court OK's Bible Gifts

A SUPERIOR COURT judge at Hackensack, N. J., has ruled that the Rutherford (N. J.) board of education would violate no constitutional rights by distributing Gideon Bibles on a voluntary basis in the public schools.

Judge J. Wallace Leyden added, however, that he considered it "bad policy" for a school board to authorize such distribution.

He denied a request, originated by Roman Catholic and Jewish parents, for a permanent injunction prohibiting Rutherford school officials from passing out the Bibles.

The Rutherford case, believed to be the first court test of the legality of Bible distribution in the public schools, aroused wide interest because of the Gideons' current drive to give Bibles to school children in many parts of the country. The suit, expected to go eventually to the U. S. Supreme Court, was brought by Bernard Tudor, a Jew.

Battle of the RSV

THE CONTROVERSY over the merits of the new Revised Standard Bible has reached the White House.

When representatives of a New York lodge of Masons visited the President recently to present him with a replica of the Washington Bible, the chief executive was quoted as saying that he did not look too favorably upon the RSV.

He also remarked that he had read the King James version through twice before he was 18.

In a recent issue of the Ladies Home Journal, Dorothy Thompson, noted columnist took some hard swings at the new version, striking particularly at its lack of literary merit and even finding fault with its textual accuracy.

The American Baptist Association (not to



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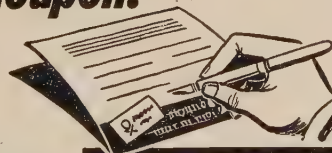
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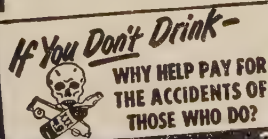
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be confused with the American Baptist Convention) banned the use of the new Bible in the worship services of its churches, and the North American Baptist Association representing 702 churches took the same step.

Meanwhile, sales of the RSV continued to skyrocket, with more than two million copies reported sold six months after the initial publication date.

In Grand Rapids, the Zondervan Publishing House announced that an evangelical version of the Scriptures was being translated and would be available in 1955.

Miscellany

DR. WILLIAM W. ORR, former vice president of the Bible Institute of Los Angeles, has been appointed president of the International Child Evangelism Institute at Pacific Palisades, Calif., and editor of *Child Evangelism* magazine, according to Franklin F. Ellis, international director of the Child Evangelism Fellowship. ■ Dr. Francis R. Steele, Assyriologist and assistant curator of the Babylonian section of the University of Pennsylvania's museum, has accepted the post of home director of the North Africa Mission. ■ Dr. Howard Sugden, pastor of Central Baptist Church, London, Ont., has accepted the call to the pastorate of Midwest Bible Church, Chicago. ■ Rev. William E. Kuhnle, pastor of Milwaukee's Garfield Avenue Baptist Church, and treasurer of the General Association of Regular Baptist Churches, has been granted an honorary doctor of divinity degree by Wheaton college. ■ Rev. Madion R. Bittner, of Altoona, Pa., has left the pastorate to devote his entire time to evangelistic work. ■ Miss Eva Cornelius has been named secretary of the Sunday school department of the Evangelical Free Church of America. ■ Rep. Joseph R. Bryson, of South Carolina, died while offering prayer at a recent Washington banquet. An active Christian, he made a hobby of collecting Bibles. ■ Dr. James L. Sullivan succeeds Dr. T. L. Holcomb as executive secretary-treasurer of the Southern Baptist Sunday School Board. ■ Baptist Sunday School Publications of Denver has appointed Dean A. Dalton as Christian education consultant. ■ Dr. and Mrs. R. D. Reisdorph have returned from world missionary tour. Reisdorph heads the Sunday school department of the Wesleyan Methodist Church and Mrs. Reisdorph is president of the denomination's Women's Missionary Society. ■ Youth for Christ International was scheduled to move its headquarters from Chicago to suburban Wheaton May 1. ■ Dr. Louis T. Talbot, chancellor and Dr. Samuel Sutherland, president of Biola Bible College, officiated in a recent ceremony at Portland, Ore., at which an honorary doctor of laws degree was conferred upon Dr. Frank C. Phillips, director of Portland Youth for Christ. ■ What is believed to be the first complete motel ever built on a Bible conference grounds is being constructed at the Winona Lake Christian Assembly, Winona Lake, Ind. ■ Andrew H. Jessen, advertising manager of Scripture Press, has joined Harry A. Jaeger, advertising agency executive and director of the TV program, "Pattern for Living," in a new organization to be known as Jaeger and Jessen Inc.



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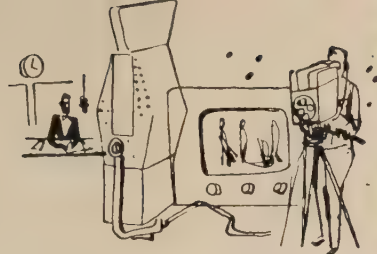
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TO AID IN YOUR SELECTION

Gospel Radio reaches the Jews

ACCORDING to Coulson Shepherd, founder of the radio testimony, "Message to Israel, Inc.," gospel radio is making giant strides among the Jewish people. Once again, modern communication methods are doing a job of great importance.

A Jewess from New York wrote him recently, "Until I heard your program and corresponded with you, I was atheistic and communistic. Since hearing you and reading the Prophecy edition of the New Testament I am happy to say I now believe in Jesus as my Messiah and Savior."

The "Message To Israel" is now being broadcast over nearly 50 stations, embracing large cosmopolitan cities with immense Jewish populations such as New York, Chicago, Philadelphia, Los Angeles, Pittsburgh, Washington and Miami.

Shepherd also said "The Jews in Palestine are being reached through KOL Israel, the Government owned radio station in Jerusalem. A three-quarter hour period is given by the authorities to Protestant pastors and missionaries once a month." He told me that he was thrilled while in Jerusalem to hear the broadcaster present our Lord Jesus as the true Lamb of God.

Comments by various Jewish men verify that most Jewish people today are listening, many of them regularly. An agnostic Jew said to me in Miami Beach the other day, "I never miss Billy Graham. I like the way he presents the Gospel. It must be a wonderful thing to have the faith that he has to proclaim such a gospel over the air." No statistical information concerning the number of Jewish people listening is available, but I believe we are living in the time when we can anticipate large numbers of these precious people turning to our Lord and Savior as the Messiah of mankind.

■ "Joy Time" in Atlantic City continues. This broadcast conducted by Pastor Dick Robinson of the First Baptist church also helps reach Jews with the Gospel in this modern seashore city where thousands of Jewish people come and go throughout the year. Dick Robinson and his constituency deserve to be commended for continuing this radio testimony year after year.

Dr. and Mrs. Sidney Correll of Dayton, Ohio have instituted one of the first daily presentations of the Gospel by means of television. They report that their mail sustains the fact that they are reaching a great multitude through this new method of communication. We should pray that they shall be favored with sufficient strength to make possible these televised presentations of the Gospel day after day.

■ Dollar value of time contributed by radio

and television stations to the Broadcasting and Film Commission of the National Council of Churches of Christ in the U.S.A. during 1952 was estimated by the commission last week at \$5,303,192.

This figure was contained in a report that the commission recently presented to its board of managers. The report said radio stations and networks granted some \$2,355,023 in free time. Television stations and networks gave approximately \$2,948,169. For the year, the total number of commission radio broadcasts were placed at 1,315 and TV broadcasts at 352.

■ Only 21 educational institutions in the country have applied for television channels, Edward M. Tuttle, executive secretary of the National School Board association, revealed recently. He reminded more than 1,000 delegates at the association's annual convention at Haddon Hall in Atlantic City, that the FCC had set June 2 as a deadline for applications for the 242 channels reserved for educators.

Frank H. Trotter, retiring president of the association, explained that high costs are deterring many school boards which want to use TV. A TV station costs \$250,000 to \$500,000 with operating expenses in excess of \$150,000 yearly, Trotter said. The latter figure, he said, doesn't include "talent costs" since it is assumed educators would appear on educational programs without additional salary.

■ Rev. Herman A. Parley in Italy reports that in five days he received 630 letters and postcards (171 in one day alone). This shows that homes as well as hearts are opening to the Gospel as never before.

Most stations devote some little time to religious broadcasts and matters for the moral good. WCBC of Anderson, Ind., is owned and operated by a group of people to whom religion comes first. Though it is a commercial station, and presumably operated for a profit, both program and business policy follow a moral code more strict than in most stations.

Where most stations ban only the advertising of hard liquor, WCBC will not take beer or wine copy either. Tobacco advertising, which is so welcome on most kilocycles, finds no acceptance here. The station will not encourage the sale of any product which it considers morally repugnant.

Similarly, the station does not have any "commercials" on Sunday. The entire day is devoted to religious programs, some of which are paid. Therefore, it is commercial in the financial sense, but on Sunday you can not buy spots to sell shoes or ships or sealing wax on WCBC.

END

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2. GOSPEL BROADCASTS TAKE THE PLACE OF THE MINISTRY OF THE CHURCH. FALSE! Reaching people by radio is a supplement; an added means of spreading the gospel to many who are not being reached through the regular ministry of the church. TRUE ☐ FALSE ☐
3. THE MINISTRY OF THE BACK TO THE BIBLE BROADCAST IS WORLD-WIDE. TRUE! Through its own special network the Back to the Bible Broadcast is released more than 700 times a week by more than 100 stations. By means of these North American and foreign broadcasts the gospel in music and message covers 90% of the world's area. TRUE ☐ FALSE ☐
4. IT COSTS TOO MUCH TO USE RADIO TO PREACH THE GOSPEL. FALSE! If you wanted to reach 250 people with the gospel through literature every day for a month (30 days), it would cost you—just for postage alone—\$150 to send post cards, or \$225 to send letters. Through the ministry of the Back to the Bible Broadcast you can reach 250 people every day for a month with 30 minutes of gospel music and message for only \$1.00. TRUE ☐ FALSE ☐
5. RADIO COULD BE USED FOR A NATION - WIDE AND WORLD-WIDE DAILY CRUSADE FOR CHRIST. TRUE! A radio crusade for Christ has been prayed for, planned for, worked for, and will soon be a reality. Listen daily to the Back to the Bible Broadcast now and prepare for this crusade. TRUE ☐ FALSE ☐

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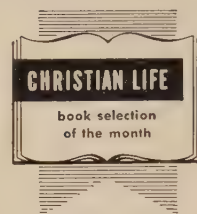
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DAILY LIFE OF EARLY CHRISTIANS.

By J. G. Davies. Duell, Sloan and Pearce
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HERE is an authoritative account of some of Christianity's history made to read like a novel. With a stroke of literary ingenuity, author Davies has cut through a mass of raw material and has come up with a graphic, readable story which throbs with interest.

By relating the biographies of six church leaders, all living within the first five centuries, of the New Testament church, Davies sketches the habits, superstitions, the hour by hour routine—including even the menus—of these early people.

The first personage moving before the reader is Clement of Alexandria who lived during the second century. His life is characterized by a hard-hitting, two-fisted attack on all that is evil; business men, people of the street, even some bishops come in for their share of righteous wrath.

An insight into a social condition of this age is brought into sharp focus when the author writes, "Clement's sardonic reflection comes to an abrupt end as he finds himself walking into the midst of a group of drunkards, staggering with crowns around their necks like wine jars, and vomiting drink on one another in the name of good fellowship. His usual measured step quickens and turning rapidly to avoid them he is jostled by some others, full of their debauch, dirty, pale in the face and livid."

Following this brief on Clement, the story takes a vicious turn. Paul of Samosata, the immoral bishop, is the character in review. To make matters worse, this man's smug life of dissipation, theological heresy, and debased gluttony is not an extreme case, but rather one among a host of others. Hordes of slaves—a barber, a manicurist, valets of all sorts—trim, wash, rub and squirt him reeking with rose water while the inner man wallows in the cess-pool of pride, excess and adultery. This is a sorry picture, but one about which the author claims full authentication.

As quickly as the story bends down into



Early Christians

the hovels of this bishop's life, however, it snaps back to a life of extreme virtue as Davies remits the gallantries of Victoria who was martyred under Diocletian. When commanded to worship false gods she said, "I am a Christian, I worship Christ, the Son of God, who came in the latter times for our salvation, and delivered us from the deceit of the devil; but to such idols as these I do not sacrifice. Do what you please . . ."

Maddened by this ringing testimony, her persecutors ruthlessly smashed her front teeth with stones, hung her by her thumbs with weights tied to her feet, pierced her hands with hot nails, clawed and ripped open her side and breast with iron nails, then rubbed salt into the open sores. Deepening their savagery they mixed mustard, salt and vinegar and stuffed it into her nostrils. This is the battle of Satan and Christ within the arena of human souls, and Christ in Victoria prevailed!

Diogenes of the fourth century is next in line. He ushers the reader into the catacombs. So real is this scene pictured that even the muggy air appears to seep through the pages of the book. Here Davies, with his indirect way of teaching, is at his best.

Following Diogenes is "Chrysostom, the Golden Mouthed," who is related in his usual devout character. As Clement, so too was John Chrysostom fearless in facing family disputes, legal problems, heathen superstitions and theological heresies. With candor he attacked the theater with its satanic plays. Even the women's use of cosmetics came in for a candid query. The author quotes him as saying, "Many of the women are decked out in all their finery, mouth like a bear's mouth dyed with blood, eyebrows blackened as with the smut of a kitchen utensil, cheeks whitened with dust like the walls of a tomb."

The last personality woven into this pattern of early church history is John Cassian, the father of western monasticism. This spiritual man leads the reader into a life of self-inflicted punishments. Besides being a seeker of the devout life, Cassian appears to be something of a self-appointed F. B. I. agent.

Some readers may even venture to say he comes near being a down-right snooper. Yet, through it all, the overall impression sets him off as being deeply interested in his fellow travelers and their crusade within the confines of the monastic life. It is in the light of this that he checks their every move.

As interesting and important as these six personages are, however, Davies somehow has them fall into the shadows of the general culture and conditions of the various

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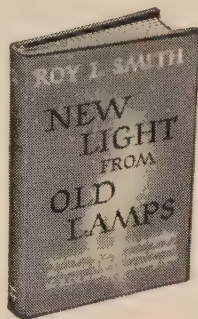
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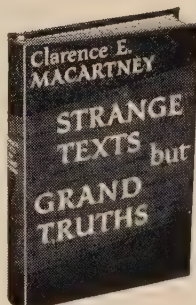
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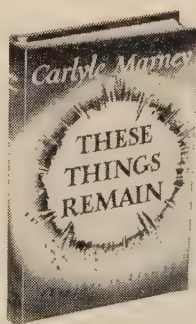
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ARE THE NEW TESTAMENT DOCUMENTS RELIABLE? By F. F. Bruce. Third Edition. Inter-Varsity Christian Fellowship. (Paper.) 118 pages. \$1.

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Into ten short chapters, covering the date and attestation of the New Testament documents, the nature and history of the canon, the synoptic gospels and John, the gospel miracles, the Pauline evidence, the writings of Luke, and the testimony of archaeology and of early Jewish and gentile literature, he has compressed practically all of the relevant facts bearing upon the authenticity of the New Testament.

The discussion is lucid, scholarly and up to date. The viewpoint is conservative; and although critical theories are treated fairly, they are not adopted indiscriminately. He knows how to distinguish between facts and hypotheses.

For all serious students of the historical background and origin of the New Testament, this pamphlet is invaluable as a preparation for further study. It is a useful guide to recent literature on the subject; and is also promotive of an intelligent faith. (Reviewed by Merrill C. Tenney.)

Biblical

MY SERVANTS THE PROPHETS. By Edward J. Young. Eerdmans. 224 pages. \$3.

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The 16 pages of critical notes which appear at the end of the text are invaluable to the scholar.

Reference—Sermons

THE FUNERAL ENCYCLOPEDIA.
 Edited by Charles L. Wallis. Harper.
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A PRACTICAL EXPOSITION OF II PETER. By J. Nieboer. Our Daily Walk Publishers. 276 pages. \$3.00.

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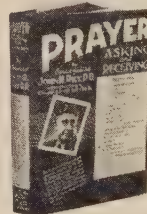
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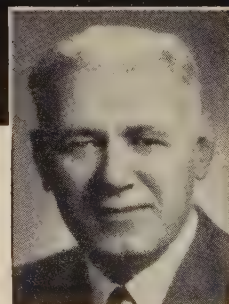
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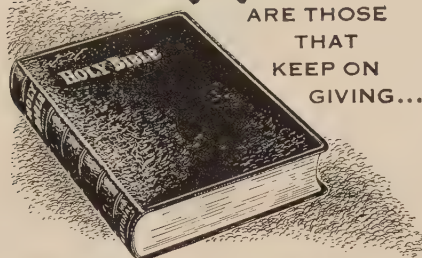
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GOD SO LOVED. By Walter Barlow. Revell. 159 pages. \$2.

This author uses the apologetic and the polemic approach in this treatment of the subject of evangelism. In his first chapter he defends evangelism against its attackers from without: materialistic psychology, humanistic theology and social pride. His main treatise consists of a careful analysis of the elements of sound, orthodox evangelism—namely, the problem of sin, judgment, repentance, faith and conversion.

His method of developing his thesis is a painstaking uncovering and refuting of the corruptions and modern perversions of these true elements which impresses the reader as a defense of evangelism from its enemies within. The theological correctness of the position which he arrives at leaves only the wish that he had placed a little more emphasis on the beauty, power and importance of the various phases of true evangelism itself. (Reviewed by R. M. Riggs.)

THE LAW OF LIBERTY IN THE SPIRITUAL LIFE. By Evan H. Hopkins. The Sunday School Times. 128 pages. \$1.50.

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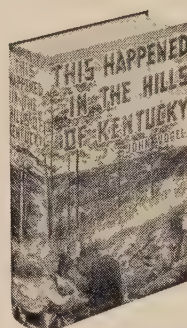
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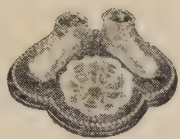
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THE QUEEN'S JEST. By Sallie Lee Bell. Zondervan. 214 pages. \$2.50.

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PRESS AGENT

(Continued from page 23)

at Charlotte, N. C.; Bev Shea, soloist, in Chicago; pianist Tedd Smith in Toronto, Can.; and Paul Mickelson, organist, in Los Angeles, Calif. It is only incidental that Jerry Beavan makes his home in Dallas, Texas, where his wife and three children, Leslie, 6, Linda, 2 and Larry, 6 months, say they see very little of him.

With such a program, it is little wonder that Beavan must travel 70,000 to 80,000 miles per year by plane, plus the miles added by train and car due to inclement weather. However, as a former evangelist and one time seminary teacher (theology and Hebrew at Northwestern Schools, Minneapolis), he points out that for him, at least, this is the most rewarding ministry.

"I may have only a small part in the total picture," he says, "but just to be able to see the thousands of people accept Christ as personal Lord and Savior in the meetings is enough."

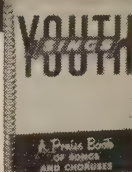
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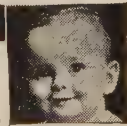
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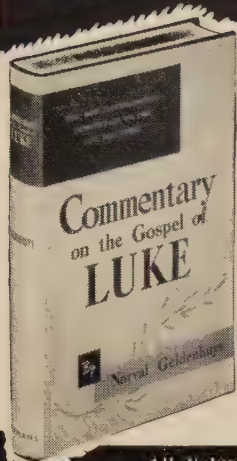


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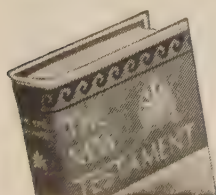
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A LOSING BATTLE

(Continued from page 20)

"But Jesus never had to take nose drops, I'll bet," he said, and I decided a little uncertainly that he hadn't meant to be fresh.

Mr. Kelly brought my mail one evening. He was a baggy old man with a three day beard and the smell of liquor.

"I've been meaning to meet you. I'm Mike Kelly from down the hall."

"Yes, I know, Mr. Kelly. I've seen you come out of your door."

"Well, we've seen you, too. I guess we all manage to keep our doors open a crack occasionally."

"Why, that's not what I meant at all. . . . I . . ."

But he started down the hall, laughing. "Come see us sometime," he called.

I was a little burned. Just because they snooped didn't mean I did, too. Well, that was the world for you, interpreting others by themselves.

I decided to go on a campaign. I stocked up on tracts and began leaving them on the mail table and slipping them under the apartment doors on my way downstairs in the morning. I gave them to Ruth personally, and she read them all and asked questions frankly. But she couldn't understand what was wrong with the movies, or cigarettes, or an occasional drink.

I explained over and over that they were harmful to body and mind and she'd say, "Then why does everyone do it?" It seemed to me that her stubborn attitude regarding this was what kept her from making a decision for Christ.

The fall passed slowly, and I began to think I'd have gray hair before the year was over. Christmas season finally came and I decided to go home. Ruth told me nobody cared whether she went home or not, so she thought she'd just eat out. I asked her to come with me. First she said yes and then she said no, so I didn't urge her. I was packing my suitcase when she came in on Christmas eve with a package, looking embarrassed. I was rather surprised because I hadn't expected to exchange gifts with her.

"It isn't much," she assured me. "I made it."

It was a little apron concocted out of four handkerchiefs . . . all hand-stitched.

"I thought you might use it for getting your breakfast or something," she said apologetically.

Christmas was on a Friday. When I went back to the city on Sunday I met a man with a doctor's valise coming down the stairs. Ruth stopped me on the third floor landing.

"Mrs. Phipps has had a shock," she said in a hushed voice.

"I'll go see her," I said.

Mrs. Phipps looked gray and unhappy and her face was quite swollen. I asked her if she'd like me to read to her from the Bible. She nodded. I read Psalm 23 and John 14 and all the passages you read when someone is sick, and then I explained the way of salvation. She just listened. Then she said, "What difference does it make?"

"Mrs. Phipps," I said, quite sternly, "it makes all the difference of eternity. It determines whether you're going to heaven or hell."

She didn't answer.

"Mrs. Phipps, sometimes God sends us afflictions just to turn us to Him."

"Would you mind getting me a glass of water, please?"

A glass of water . . . and I was giving her the water of life!

But I went back another evening later, and another. The third time I brought Ruth, thinking it would do her good to hear. Mrs. Phipps must have been better because she argued with me.

"I've done my best to be a good woman all my life."

"All have sinned," I quoted.

"God knows I've tried," she whispered. "If He doesn't, something is wrong with God."

"Mrs. Phipps, don't talk like that. Did it ever occur to you that God is punishing you for thoughts like that?"

Ruth moved restlessly beside me. Mrs. Phipps lifted her head.

"Please leave."

I couldn't believe my ears. "Leave? Don't you know that when you send me away you're sending the Gospel too?"

She sat up. "Get out of my room and don't come back!"

"Come on, Ruth," I said, sighing.

"No, I'm going to stay and change the sheets," she answered lamely.

I went to my room, feeling weak and sick.

A few minutes later Ruth came in, a little blue around the lips. She leaned on the door and wouldn't look at me. "I didn't want to believe it was true."

I thought she was talking about the Gospel.

"I began to realize it when you asked me to your home for Christmas and didn't mean it."

Now I was puzzled. "What are you talking about, Ruth?"

"You're a selfish, unsympathetic person, you don't care a snap for anybody."

I felt my neck grow hot. "Why Ruth . . . you know my whole life is built around people."

"You think it is . . . but you don't understand people at all. All you want to do is convert somebody so you can get another star in your crown."

"Ruth!"

Her voice rose. "Listen! Mrs. Phipps has had nothing but sorrow all her life and you go in there and tell her she's

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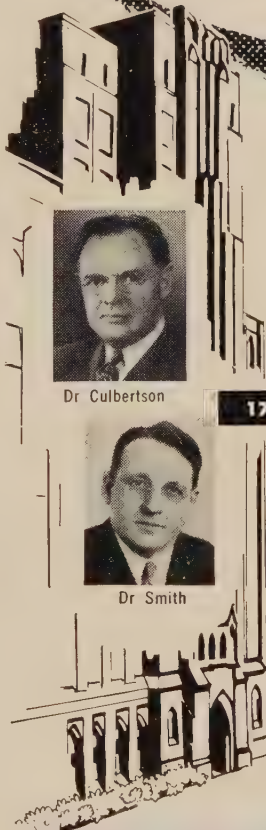
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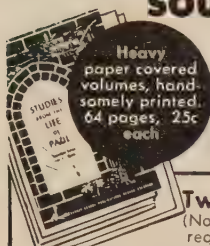
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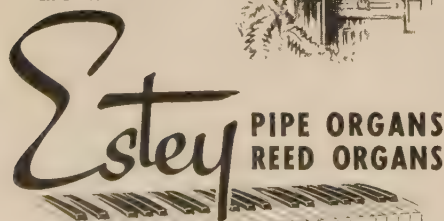
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a bad woman and God is punishing her!" "Ruth, please. You don't understand!" "Yes, I do. And I understand something else! You don't know what it's like to want a real friend all your life and think you've found somebody who really likes you and then wake up to the fact that she doesn't like you . . . she's just trying to convert you!"

And then, of all things, she burst into tears and ran out of the room! I prayed a long time that night, and told the Lord I was glad to suffer for His sake.

When I arrived home from work the next day the third floor was strangely quiet. There was no light under Ruth's door, and a trunk was sitting outside Mrs. Phipps' apartment. I would have stopped to wonder more about it, but I had a letter from Lennie in my hand. I threw off my coat and flopped on the bed.

I had read it through three times, unable to believe what it said, when Mrs. Kelly knocked and entered, her face long and mournful.

"Mrs. Phipps' daughter came and is takin' her to an old people's home. It's a dirty shame, cause it's the thing she dreaded. She'll die there. And Ruth . . ."

"What about Ruth?"

"She's gone home. Her mother's havin' a baby. It's the ninth!"

"The ninth!"

"Sure. But nobody minds nine babies if the woman has a husband."

"Ruth is coming back, of course?" I asked.

"I doubt it. She turned in her keys."

I felt a mixture of relief and loneliness. Then I remembered Lennie. "Well, we've all got our troubles. My twin brother is being sent to Korea," I said.

Her face grew pink with sympathy. "Oh, the poor lad! And I know you're worryin' about him."

I thought I should say something to the effect that I wasn't worried because I knew God was taking care of him . . . but I felt too miserable.

The weeks that followed were pretty hard. I was a lone wolf. The young people at church were so kiddish and, though I didn't think I'd miss Ruth, I found it had been nice to have someone around. The two rooms were empty until February, when a couple of men moved in.

I was slowly mounting the stairs after work one evening in April, thinking about having a corn casserole for supper, when the landlady called up to me.

"A telephone message came for you half an hour ago. I stuck it under your door. I'm sorry, Miss Holder."

Sorry? For what? I ran the rest of the way up. (Continued on page 75)

TURN

TO PAGE

34

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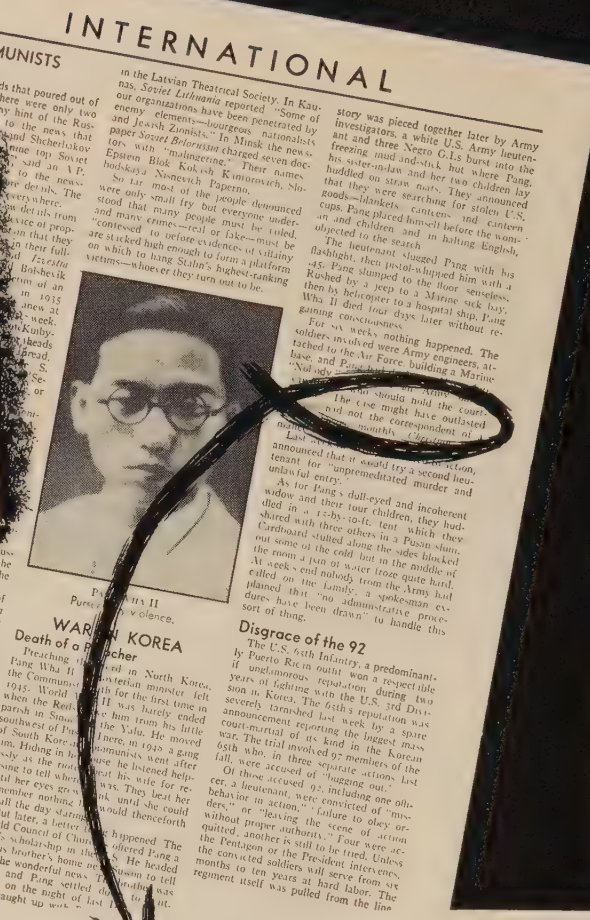
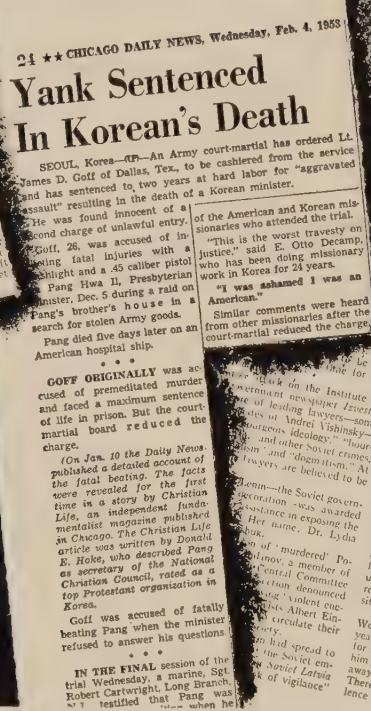
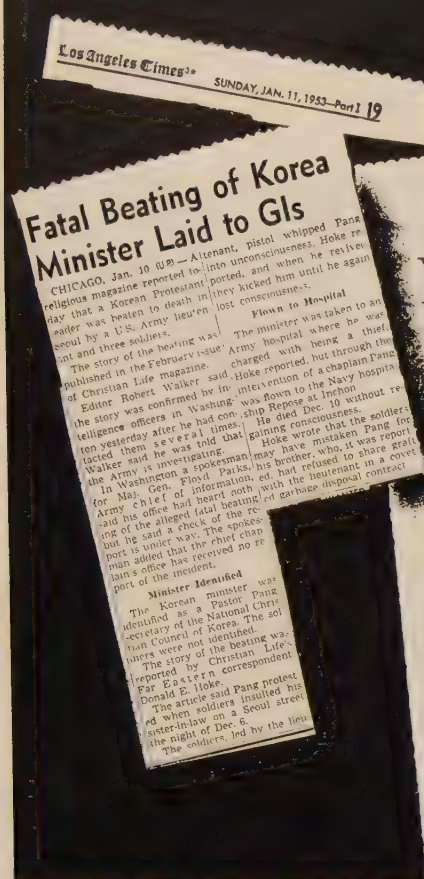
"The case (Pang Story) might have outlasted the war had not the correspondent of a Chicago monthly, CHRISTIAN LIFE, mailed the story." (TIME, Feb. 2, 1953)

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"The first public account of this tragic event appeared in the Chicago Daily News on January 10. The News obtained its information from an advanced story from CHRISTIAN LIFE." (The Christian Century, Jan. 21)

Lest we err by taking unto ourselves the praise of men for our quick reporting of this incident, let us rather give praise to the Lord for allowing us the unique privilege in these momentous days of bringing to you first hand reports of real significance.

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The Great Light was filmed in Nuremburg, Germany by Ken Anderson, right.

Films Tell Your Mission Story

by Ken Anderson

ARE evangelical mission boards alert to the possibilities of visual aids? What is the current trend in the use of missionary films? Are missionaries and candidates equipped and encouraged to document their work on foreign fields? Can films be used to evangelize the lost on the mission front?

To answer questions like these, CHRISTIAN LIFE recently sponsored a poll of nearly 50 evangelical mission boards. Here is a gallup-eye gist of what the survey reveals.

Has your board produced sound motion pictures for promotional purposes? Yes—47%. No—53%.

Are you now planning or producing such films? Yes—45%. No—55%.

Do you find some pastors and church groups opposed to films? Yes—19%. No—53%. Occasionally—28%.

Do your missionaries use films for evangelism on the field? Yes—62%. No—37%.

Do you supply films and cameras for your missionaries? Yes—30%. No—55%. Occasionally—15%.

Should missionary training schools provide instructions in photographic techniques? Yes—46%. No—33%. Uncertain—21%.

Obviously, the trend is toward the use of films. For one who has grown up inside the enclaves of evangelicalism, the pattern taken by the forward march of visual aids takes on special interest.

I was born and reared in a small Iowa farming community. When it came to the traditional "thou shalt" and "thou shalt not" of separation, our church didn't miss.

I was a boy the time a Swedish clergyman, who had just taken a trip to the old country, asked permission to show stere-

optican slides photographed on his journey. Though the request was then unprecedented, it won the approval of the pastor and official board. Once announced to the congregation, however, controversy swept in like an August hail storm.

At fence lines, across grocery corners, on party-line telephones and wherever people congregated, the pros and cons of "bringing the world into the church" got a thorough hearing. The meeting was held. Soon others came to show their slides. But it was several years before the last indignant farmer beat his sword into a plowshare.

Today, that church has a vigorous visual aids program, and screens almost all of the evangelical films on the market.

With this background in my own personal experience, I found it very interesting to note that every mission board replying to the CHRISTIAN LIFE poll uses slides and at least 8mm. silent motion pictures.

As the poll reveals, however, there is some opposition. One spokesman, who asked not to be identified, feels that in his constituency the trend is definitely away from missionary films. He claims people are becoming uneasy over the fact that it takes a sensational film to attract missionary attention.

O. Ralph Isbill of Open Bible Standard missions says that only a very few of the churches in his affiliation oppose missionary films. And of these, none opposes the showing of such films in a neutral auditorium.

D. L. Cornell of Worldwide Evangelization Crusade estimates, "under one per cent of the churches with which I am in contact forbid the use of films." He adds that visual aids are only four years old in

(Continued on page 72)

What Films Are Doing

CHRISTIAN film producers report growing interest in documentary films among evangelical organizations. A survey of 23 film producers, conducted recently by CHRISTIAN LIFE, showed the reason why.

Great Commission Films reported that 85,000 decision cards have been signed as a result of showing *Mr. Texas*, a documentary of the Billy Graham Evangelistic association.

All That I Have, produced by Family Films Inc., for the Missouri Synod of the Lutheran denomination raised 14 million dollars.

Of course, all results of films aren't as obvious as these two. Good will and a recognized reputation can't be measured.

When Cavalcade Productions Inc., put out the film *Out of the Night*, for Chicago's Pacific Garden Mission, it meant a huge investment for a budget-limited mission to handle. But within three months, the investment was back in its pockets. Now 200 prints of the film are in circulation. In fact, PG Mission was so enthused by the results that they have produced a sequel.

Returns on the questionnaire reveal that 40 Christian organizations have been satisfied enough with the first film to ask for seconds.

Missions Visualized Inc. reports, "Approximately two-thirds of our present clientele have undertaken films beyond their first production." They go on to say, "Almost all of the films now in production are for clients whom we have previously served on previous expeditions and who have found the investment in a production budget for promotional and educational purposes more than worthwhile."

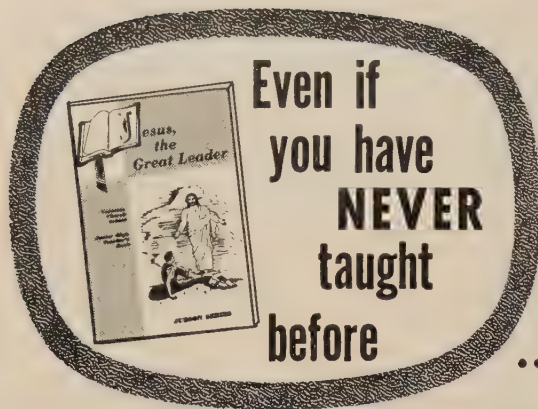
As a result of having Good News Productions Inc., film *Twice Convicted*, the Home and Foreign Faith missions reported 1,000 decisions for Christ within two months after its release.

Vic Beattie of the Pocket Testament League told the producer of its film shortly after its release, "Excellent reception has been given the film wherever it has been shown. The whole thing is an encouragement for you to go on in many such productions for the glory of God."

(Continued on page 74)



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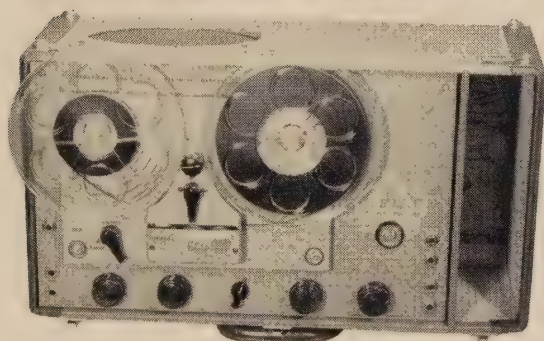
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 ELKHART INDIANA

Tapes with A Mission

by **Oliver Lawrence**

WHAT queer sounds!" This is often a new missionary's first reaction upon hearing a foreign language. But these queer sounds must be understood, and the tape recorder may be the method of doing it.

Accents, inflections and intonations peculiar to each language are far easier to learn when the language is heard spoken by a native. With the aid of tape recorders, the process of learning the language may begin even while the missionary is traveling to the field. The missionary's learning process will be speeded up as he begins to recognize various sounds and attempts to repeat them.

This self-tutoring with tape will save the missionary, his co-workers on the field and native teachers many precious hours.

Later, when on the field, the missionary looks for new and sparkling ways to brighten up his prayer letters. By sending a tape back to the home front, he can make the most effective prayer letter he has ever written. He can record the singing of natives in their own tongue and may even include the natives' actual testimonies with translations.

But it can also work the other way around. If you have a missionary out on the field, you can give him a pleasant surprise by sending a tape recording made by your young people's group or your women's missionary society. You can gather all the missionary's friends together and arrange a program of greetings in which all can participate.

Such use of the tape recorder can not fail to increase missionary interest in your group.

And what about the boys in service from your church or the young people away at Bible school or college? Nothing can be as effective to relieve homesickness as the hearing of actual voices from home.

Your church choir will certainly want to use that tape recorder too. No matter how
 (Continued on page 73)



A sermon on tape goes to shut-ins.

CHRISTIAN LIFE



Because a P. A. System was used at this meeting in Tokyo, many more heard.

Now They Can Hear

by Paul Sheetz

AMID the hubbub of the crowds at the Hindu *yatra*, a missionary and an Indian evangelist, singing and preaching at the top of their voices, attracted but slight attention. That was back in 1948.

A few months ago the same missionary stood on almost the same spot at a similar religious fair—this time heard by thousands. Using music and gospel slides, he held the crowds night after night until after 12. Many of the sideshows were interrupted because he and his little gospel team had all the people.

The difference in the matter of five years was not a change of attitude on the part of the people of India. It was simply the addition to the scene of a modern electronic device known to Americans as a public address system.

With similar equipment, missionaries in Latin America, Japan, Africa and the islands of the sea are reaching whole areas and classes of people previously inaccessible.

Similarly in the United States, church groups are becoming increasingly aware of the possibilities of the P.A. system. Saturday night evangelistic services in the town square reach hundreds of unchurched folks by the P.A. system.

In metropolitan areas active church groups use the same means to herald the gospel story on busy street corners.

Mounted on top a truck dispatched through the streets surrounding a church, the amplifier announces to boys and girls the opening of a Vacation Bible school or a Sunday school picnic. Equally well it announces special church services to grown-ups.

Once again modern methods of communication have boosted the stock of Christianity. The use of the P.A. system has increased rapidly both at home and abroad during the last few years.

Largely responsible for this recent trend has been the development of lighter and more compact outfits and the assistance of manufacturers and wholesalers in granting substantial discounts to mission service agencies.

The typical portable amplifier, which is powered from a regular six-volt car battery, may be mounted permanently on a sound truck or be transported with its battery on an oxcart, on a donkey's back or by coolie carrier. Some missionaries, traveling alone, have them mounted on motorcycles.

While the particular technique may vary according to the local conditions, P.A. systems have paid off best in street evangelism, such as was carried on in parts of China just before evacuation and more recently in Japan.

Crowds, often numbering in five figures, could never have been handled without such equipment. Loud speakers in the street are used by mission chapels and reading rooms in India and Pakistan. Sound trucks with living quarters are able to make extended trips into new areas and preach to whole villages without the delay of calling the people together.

In Colombia, a launch on the Magdalena river pulls up to a town and sends out a brief gospel message for those who gather on the bank. In Pakistan and India, missionaries find the loud speaker ideal for village evangelism—there is never any doubt that the entire population has heard.

A public address outfit attracts attention, demands a hearing, multiplies the size of the audience. It helps the speaker deliver his message without interruption, an important feature in Moslem strongholds, where there always seems to be someone who wants to start an argument.

Reaching out to a distance of a half
(Continued on page 74)

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How Do You Influence People?

by Eunice Fisher

Scripture Press Consultant

THE telephone company realizes the value of "the voice with the smile." Alert restaurant managers train their waitresses not to ask, "Do you want dessert?" Instead, a good waitress inquires, "What would you like for dessert—we have fresh blueberry pie."

The difference between communicating a right impression and a wrong impression can run into thousands of dollars in industry. In dealing with the Gospel, the values are eternal. Yet many of us as teachers and leaders constantly give wrong impressions. Often we pervert the very truth we strive to teach.

Recently I made a survey of a fine evangelical Sunday school. The Primary department superintendent of that Sunday school loved the Lord. She prayerfully prepared for each Sunday; she was loving in her work with the children. Moreover, her ideas on punctuality and stewardship were impeccable. But somehow she was not conveying these fine standards to her pupils.

The children could not read her mind, but they heard her say as the opening bell rang, "Everybody's not here yet, so let's wait a little bit." The department which had come to attention as the opening bell rang now promptly went back to bedlam. Five minutes passed during which six late-comers entered.

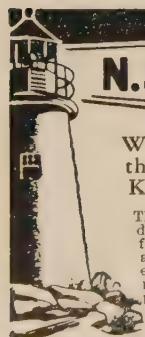
She could have used those precious minutes to encourage the group to discuss how good it was to be in God's house, how sunny a day He had made, or how He had kept and used them during the week. But as clearly as if she had put it into words, she had really told them, "The fact that you're on time is not important. You need not come early next Sunday for we wait for tardy pupils. While we're waiting, you might as well waste time talking so go on poking each other."

Her next words after calling the group to attention were even more surprising. Pleasantly she smiled and said, "First of all, let's take up our offering so we won't be worried with it during the hour." Obviously, the very last thought in the world that this godly woman wanted to convey was that the offering is a worry to us and unimportant to God. But since that is clearly what she said, how could they think otherwise?

Nothing was said about giving to the One Who had given so much to us. There was no offering song. There was no prayer dedicating it to God. Instead, a girl was dispatched to go around the room with a basket into which pupils plunked their money—their "worries" apparently over.

What a missed opportunity to make stewardship and worship real to those plastic children! Yet class offerings continue to be taken just about like that every week in Sunday school.

In the Nursery department, the leader
(Continued on page 70)



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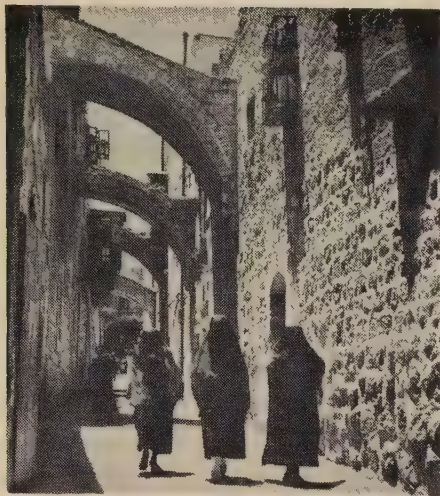
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Visit the Holy Land with 2 x 2 Slides

by Billie Avis Hoy

MY class of first year Junior High people toured the Holy Land the other Sunday. We walked through the Jordan valley and stood on the banks of the River. We wandered in the barren wastelands where Jesus fasted 40 days and nights.

We looked down on the streets of Jerusalem as Jesus must have looked when standing on the pinnacle of the temple with the tempter and watched the throngs milling to and fro.

We climbed a high mountain—so high we could see the desert, sea and hills stretching in an endless pattern at our feet. We wondered if this had been the spot from which Jesus viewed the kingdoms of the world. And we felt close to God, very close indeed.

And marvel of marvels, we never left our class room!

Our lesson covered the preaching of John the Baptist and the baptism and temptations of our Lord. I felt there was enough material here for three lessons and wondered how we could possibly cover it in one short study period. But experience has taught me there is nothing quite like visual aids to drive home a lesson.

I decided to illustrate the lesson with 2x2 slides. So I wrote a script that included portions of the third and fourth chapters of Matthew and some material from the study book. The supplementary material was a brief description of conditions in those days that made the Jewish people long for the Messiah to come and liberate them from Rome. It also explained the severity of each temptation.

Then I gathered together the 2x2 slides I felt best illustrated the script. Two Church-Craft sets were used, the one on the baptism and the one on the temptations of Jesus; three Sallman slides, a number of Standard and one Wood slide. But I wasn't satisfied. I felt the lesson lacked realism, so I chose several Holley slides now being distributed by Fred Visser com-

(Continued on page 71)

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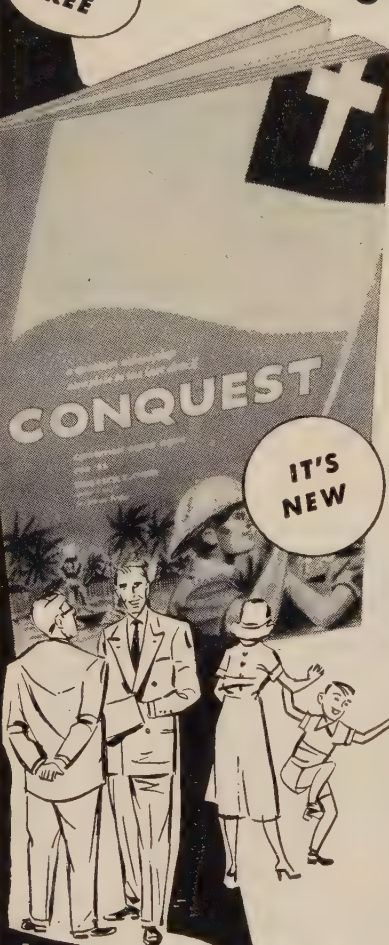
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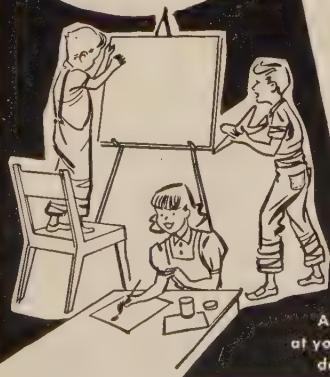
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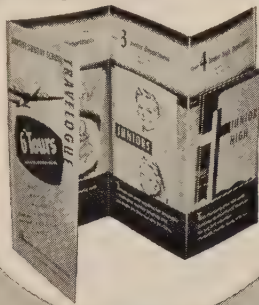
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Tips for Choosing a Duplicator

by Ruth Anne Root

THE contents of church bulletins, missionary prayer letters and other forms of publicity are of utmost importance. But unless these messages are attractive in appearance as well, they may be cast aside without being read.

This is where the importance of a good duplicating machine comes in. The type of duplicator and duplicating process to be employed must be determined by the size of the church, the finances available and the volume of work to be done.

The five commonly recognized methods of office duplicating are also adaptable to church publicity. These are: gelatin hectograph, fluid or spirit, stencil, relief duplicating and offset.

Gelatin hectograph is probably one of the oldest methods and is becoming less common. The material to be duplicated is written by means of a ribbon, carbon paper, pencil or ink containing aniline dye on bond or hard surfaced paper. Since all eight colors can be used on a single master, attractive circulars can be designed easily. The hectograph system is limited to 100 copies at the most, the ideal run being from 25 to 50 copies.

The fluid or spirit duplicating process, while somewhat similar in principle to the gelatin, has a much wider range of application for church publicity. The master copy is a combination of a specially treated master sheet and hectograph carbon paper or carbon paper ribbon, and is prepared so that the image to be duplicated appears in reverse on the back of the master sheet. This method is commonly known as Ditto. These processes are most practical for flyers, circulars and simple brochures.

Stencil duplicating is perhaps the most popular for use in church publicity. This method is better known as mimeographing. Letters and church bulletins can be done by this method. Stencil duplicating is best where the copies range in the hundreds or low thousands.

These three types of duplicators have price ranges which make them suitable to the small or large church. Prices range from \$10 for the simple pan filled with gelatin compound to \$1,000 for the most modern electric automatic mimeograph or spirit duplicator.

The large organization which handles quantities of publicity may want to investigate the possibility of owning a relief duplicator, such as multigraph, or an offset machine. The initial cost of these machines is high. However, a saving could be effected by using offset equipment for printing all office forms, stationery and publications. The multigraph produces letters which closely resemble those individually typed. These types of duplicators require trained operators.

When a duplicator has been chosen which best suits the publicity needs of the organization, every opportunity should be

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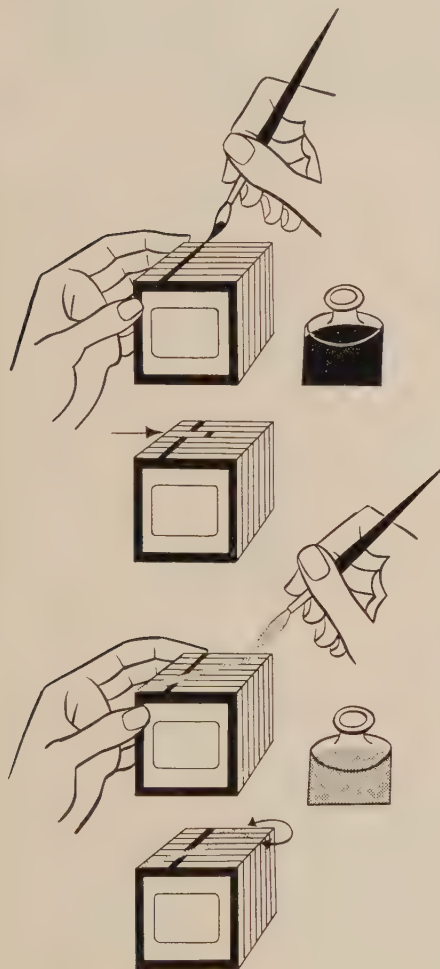
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How To Keep Your Slides in Order

by Louise Peacock

TO AID in keeping your slides in order and each set separate, mark each set. Hold a set firmly and draw a straight line across the top of the complete set using a colored ink.



Take the next set and do the same, but mark it $\frac{1}{2}$ of an inch to the right. Then if one slide is mixed, it will show up quickly.

Mark each set diagonally with a different color and a slide out of place in the set will be seen easily. END

taken to use it. Someone from each activity of the church or mission should be instructed in the operation and care of the machine so it will be available for every phase of the work.

With a good duplicator, careful use of the machine and a crew of able and willing operators, attractive publicity can play a vital role in any Christian activity. END



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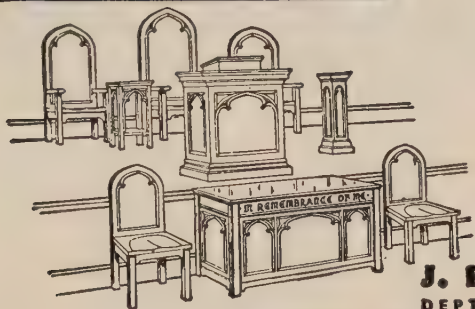
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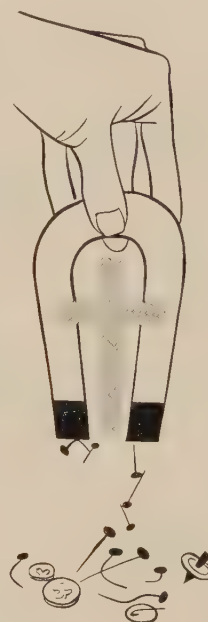
The Magnet

by Eleanor B. Steiner

IN SPITE of all other magnetic attractions, the greatest drawing power remains in our Lord Jesus Christ.

Preparation: Obtain a large magnet with a cross attached to represent Christ. In a box, put steel nails of various sizes, which can be drawn by a magnet—small to represent children, large for adults, old for elderly, bent for the handicapped. These will represent those who can be saved.

To represent those who cannot be saved, put in some coins, a Sunday school button or other article without a cross, some small toys such as come in crackerjack boxes, tiny tools, all of material which cannot be drawn by a magnet. Brass, copper and blue nails can represent the yellow, red and black races.



Story: In this box are some little nails like little children. These larger ones are young people and these big ones are fathers and mothers. These old ones are for old folks, grandmas and grandpas. These bent ones are the crippled and handicapped people.

Whom do these coins represent? Yes, those who love money, this large one for those who have much money and this penny for those who have only a little. This Sunday school button is for those who are trusting in their religion or their church, but who have never really let Jesus come into their hearts.

Now, can you guess whom these toys are for? Yes, people who seek pleasure so they don't have time to listen to God. These tools are for those who are too busy to have time for Jesus.

This magnet represents the Lord Jesus. We have tied a cross to it so we will not forget that He loved us so much that He died to save us from sin. Jesus wants to draw all people to Himself, just as the magnet is doing now. His love is the power that draws them.

Why are there some that the magnet

Make the Most of Mother's Day

by Bernice Flynn

MOTHER'S Day is made into a special event in the church. Sunday schools also can make it special by turning it into an attendance booster day.

One Sunday school presented plants to the oldest mother, newest mother, youngest mother and the mother with the most children in Sunday school.

The children made special efforts to get their mothers out by personal and written invitation.

Ads were placed in the classified section of the local newspaper saying, "Wanted: The youngest mother, oldest mother, newest mother, mother with most children, to attend church." Time and place were included. A local paper accepted an article on the service as a news story.

A trio of mothers provided special singing. Hymns all written by mothers or daughters were sung. A talk on the importance of women in the Bible was given.

Many churches have a mothers' and daughters' banquet, but one church tried a mothers' and daughters' evening instead.

A few of the ladies met in advance to plan the program. The night before they went together to the church to make chicken salads and to decorate the room.

Individual card tables were set up and decorated in advance. A couple of girls shopped for ten cent gifts and decorated a play pen to look like a fish pond.

When everyone arrived, games were enjoyed which could be played sitting down. Songs were sung and a Christian movie was shown. Refreshments were served by the men of the church.

After refreshments, the younger children went to the fish pond where they "fished for a gift." The evening was only two hours long so none became tired. A mistress of ceremonies kept it moving along.

To defray expenses, a free-will offering was taken. Many mothers of Sunday school children who did not attend church came and enjoyed the social evening. **END**

did not draw? Jesus wants to draw them. He loves them in spite of their sin and wants to save them. If they will listen to His voice from His Word, they will hear Him speaking to them.

(The lesson may be continued here or in the following meeting, depending on time allotted. Do not rush the lesson, for the children will absorb more if allowed plenty of time for self-expression on the subject. Using Matt. 4: 18-20, tell that Jesus wants us to be soul-winners, but show that we must have His Spirit and His love to give us this power.)

Jesus says if we will follow Him He will make us fishers of men. But see, just as I cannot draw up the nails with my own hands, but must hold the magnet, so we cannot lead others to Jesus unless we have His Spirit in our own hearts. His love within us gives us the power to draw other boys and girls, yes, grown-ups, too, to Him. **END**

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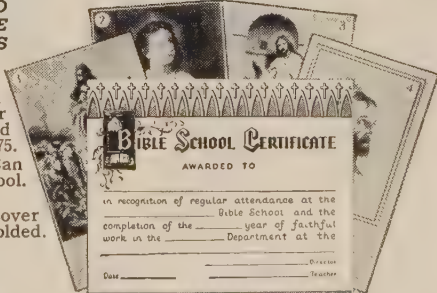




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INFLUENCE PEOPLE

(Continued from page 64)

made running comments as she herself passed a basket in front of each child, "Drop it in, Sally, attagirl. . . . Drop your pennies in, Johnny. . . . Have we got it all now? . . . O. K., who has a birthday?"

How unlike these two examples was another Nursery group that was getting the right impression even though these children were as young as two. The teacher held a book of colored pictures showing how our money helps buy supplies for God's work.

A three-year-old was invited to go to the low table and carefully bring the departmental Bible with its pretty bookmark in it. The teacher opened God's Book to II Corinthians 1:24 and the children were allowed to touch the very place where God's Book says, "We . . . are helpers." They spoke of God and how the very money in their hands would go to help His work. They dropped their money (not all pennies) into a church bank. It made a nice noise as it dropped in. They sang of

Read Your Bible

TAKE time each day, if not at one time, then in odd moments. Begin with any of the Books. If you don't know where to start, begin with the Gospel of John.

God. It didn't sound very melodic but who can say this was not worship "in spirit and in truth" as their song went up to God.

*I'm giving, I'm giving,
Because I love Jesus.
I'm giving, I'm giving,
Because I love Him.*

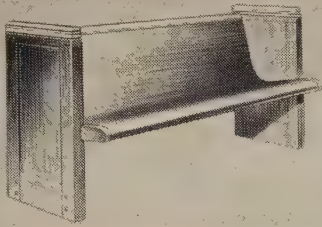
If right impressions can be given to two-year-olds, surely right impressions can more easily be taught to older pupils if we know what our objective is and put it in simple language.

The third example took place on adult level. It was in a Sunday night service in another evangelical church that the song leader announced, "Now let's all stand and sing number 328 as the choir comes down." That seems a rather poor motive for singing any good gospel song to me. But the audience obediently stood and sang without much zest as choir members put down books, picked up purses and descended to the pews.

Since the choir had to move down and since the leader felt it necessary to give a specific cue to the choir, perhaps he might have given a right impression by saying something like this, "As we're about to hear a message from God's wonderful Word, let's turn to page 122 and sing, 'Wonderful Words of Life.' Those of us who have believed God's Word know that these really are 'beautiful words, wonderful words, wonderful words of life.' At the last stanza the choir will go down."

How different the response would have been.

We can't do much about the impressions other people convey, but all of us can strive with God's help to communicate the right impression to our listeners. **END**



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2x2 SLIDES

(Continued from page 65)

pany. These are full color reproductions of actual photographs of places in the Holy Land.

I opened our lesson with the words, "In those days came John the Baptist, preaching in the wilderness of Judea." I illustrated them with a picture of the Jordan valley. I selected this picture because the chapter goes on to say that John baptized his followers in the River Jordan.

I used a Holley map slide with the words, "Then went out to him Jerusalem and all Judea and all the region about the Jordan." This excited a lengthy discussion about how many people must have heard John preach, the great distance many of them traveled—great in those days—and the

★ ★ ★

No affliction would trouble a child of God, if he knew God's reasons for sending it.—Morgan.

★ ★ ★

sacrifices they must have made for the privilege of listening to this wilderness preacher.

"And they were baptized by him in the river Jordan, confessing their sins," was accompanied by the picture of the River Jordan. This excited more discussion. Should we be baptized in a church or should we be baptized out of doors as Jesus was? What was the Scriptural mode of baptism? Should boys and girls be baptized or should they wait until becoming adults as Jesus did?

It is amazing the depth of thought to which Junior High people go when given the incentive. To see an actual picture of the river in which Jesus was baptized gave birth to questions that had never troubled them before.

The words, "Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil," were illustrated by an air view of the wilderness of Judea which is an impressive picture. The boys and girls looked on in silent wonder.

We continued through the entire lesson in this fashion, slipping actual photographs of places mentioned in among the religious pictures. By so doing, realism was added to the entire lesson. We ended with the words, "One who in every respect was tempted as we are, yet without sin," and accompanied it with the Wood painting of the temptation.

When we were putting the equipment away, after class, one of the girls said, "I felt close to God, just as though I could reach out and touch Him."

One of the boys, busy fitting the projector in its case added, "I feel as though I lived right there when all those things happened."

I wrote across the lesson, "Objective Accomplished."

When boys and girls feel close to God, as though they have lived through the Biblical stories, it means the lesson sprang to life and pulsed with new meaning for them.

END

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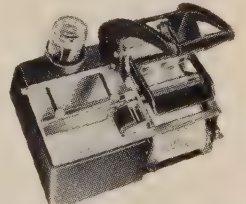
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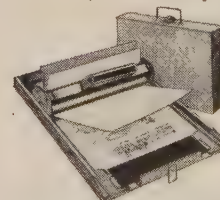
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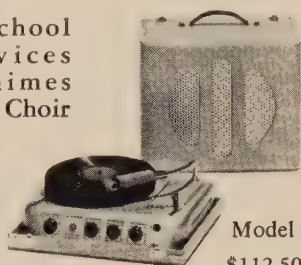
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FILMS

(Continued from page 61)

his mission, and the trend is strongly toward the enlarged use of such aids.

Many boards are concerned about the spectacular in missionary presentations. One widely known society, whose spokesman asked not to be quoted, says, "There is a crying need for re-education among American Christians as to what the missionary is doing on the foreign field. The missionary must be more than a traveling anthropologist telling about quaint customs and peoples."

Ralph T. Davis of Africa Inland Mission adds, "Films presenting only a picture of the life and practices of a people are entirely amiss unless the great bulk of that picture somehow or other is directed to the great task for which we go out to the field, namely to carry the Gospel to the unsaved."

"If our films do not picture the work for which we go, then I feel it is a waste of time, material and money, and has no place in the missionary program."

Opinions vary considerably on the training of missionaries as elementary cinematographers. Representing the Conservative Baptist Foreign Mission society, which has seven sound films already produced and two more now in preparation, Vincent Brush-tyler says, "We believe that motion picture taking is a specialized field for those giving full time to this type of work." He cites the very effective ministry of Missions Visualized.

On the other hand, R. J. Reinmiller of Gospel Missionary Union, which has released no promotional sound motion pictures, relates with hopeful anticipation a report from Asbury college that its science department plans to inaugurate in the summer of 1954 a nine-week course in the study of photography, recording, public address systems and radio.

William Sakwitz of Assemblies of God missions says, "I think that some training of students, who feel the call of God to foreign fields, in the preparation of effective missionary films would be a valuable innovation to the training program of Christian schools."

The wide use of films on the foreign field as evangelistic vehicles was of especial interest to me, as Gospel Films, Inc., with which I am associated, has a particular interest in this type of ministry. Many of the missionaries have used Moody Institute of Science films.

Filmstrips are also utilized. A late release from the Conservative Baptists tells of many Portuguese nationals finding Christ through the Mission Visualized production, *The Promise of Portugal*. Several C. O. Baptista Film releases are available in foreign editions, and have had a wide ministry.

The trend, then, is strongly toward the wide use of films in all phases of foreign mission activity. The weakest link seems to be the existence and preparation of qualified personnel to plan continuity and photograph pictures of sufficient merit. To meet this need, Christian schools should consider immediately the possibility of offering at least elementary training.

Good News Productions, producers of

sound motion pictures, plans soon a conference on the problems of cinema technique. More efforts like this are necessary. Perhaps summer conference programs might include seminars for missionary photographers. Certainly all mission boards should weigh the facts, and take a progressive attitude toward making the most of this vast potential.

Perhaps no one has ever summed up the need and opportunity for missionary visual aids better than a native Christian on the Evangelical Free Church field in the Congo. When our Gospel Films Inc. release, *Regions Beyond*, was being filmed, this man was asked to play the role of witch doctor. Carefully, Dick Anderson, missionary photographer and Virgil Bergman, the film's protagonist, explained the story, the purpose and the potential of the film. The man agreed.

A few weeks later, after most of the location work was finished, he had begun to fully grasp what the film would be able to do for missions. One day he said, "When the Christians back in the white man's land see this picture, the work of God will walk."

END

TAPES

(Continued from page 62)

often the director may tell the soprano section that it is flat on high C, it probably will never be able to correct its mistake until it hears itself on tape.

Talking into tape will encourage creative activity and expression and will be a real learning experience for them. Special visitors and speakers should also be allowed to talk into the tape. These talks can be used for future classes or for classes which were unable to hear the speaker.

Recordings enable students to have an excellent facility for evaluating their own work. This proves especially advantageous for young peoples' leaders and budding preachers. Teachers report better speech resulting from the use of the recorder. Mistakes in grammar become glaringly obvious when they are heard on tape.

Of course, you will not want to turn your Sunday school or young peoples' meetings into an English class or speech department. However, it will make better witnesses and leaders for Christ to convey His message with the utmost clarity.

In working with special students, the recorder is vitally useful. Reels of tape can go home to shut-ins to keep them up-to-date in their classwork. The children who stutter are often able to speak satisfactorily to the class by putting a report on tape. Slow learners who have poor coordination of speech and action will be relieved of this dual responsibility by putting their lines on tape and pantomiming the action.

For conferences with mothers, parent-teacher meetings or workshop groups, let the recorder be your secretary. If students miss a lesson, take it down on tape.

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NOW THEY CAN HEAR

(Continued from page 63)

mile or more, the message leaps over barriers of fear and finds someone in the shadows or in his own home who may be afraid to be seen at a gospel meeting. How unfortunate if a missionary should travel five or ten thousand miles and then fail to reach that last hundred feet!

Outfits commonly in use range in size from the larger 30-watt to the small six-watt sets. The most popular of the portables is a 15-watt outfit which retails for around \$250. It has a range of several city blocks, weighs less than 40 pounds including speakers, microphone and cord.

A small hand-crank job, made from war surplus field sets, needs no battery, weighs around 15 pounds and will help solve the problem where luggage must be held to the minimum.

Missionaries too new to use the language, or traveling in tribal areas, can even use tape recordings made by native preachers.

However, using a P.A. system in a foreign country presents problems, too. There is the frequent recharging of a battery, lack of skilled repair service and transportation, or fluctuating voltage if a plug-in outfit is used. Permits are required in most sections of South America.

Other problems detract from the effectiveness of the message. The novelty of a modern gadget may be noticed more than God's Word, or it may frighten primitive people.

In spite of any problems arising in connection with the P.A. system, it has made a tremendous contribution to world evangelization. There is little doubt that tens of thousands, otherwise outside of hearing range, have been reached because of it—it even goes that last 100 feet. END

WHAT FILMS DO

(Continued from page 61)

Commenting on the film, *Banderilla*, Paul Freed of International Evangelism stated, "I know of no other way that the problem of persecution in Spain could have been brought to the American public so forcefully."

With such enthusiastic response it is little wonder that Christian film producers already have 164 films booked for production in 1954. They report that more Christian organizations of all sizes are continually climbing on the band-wagon. END

Documentary Films by Christian Organizations

Film producers queried	23
16mm films produced since 1948	119
35mm films produced since 1948	37
Produced for organizations other than your own	101
Organizations which returned for second film	40
New titles planned through 1954	164

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A LOSING BATTLE

(Continued from page 58)

The message was from my mother; Lennie had been killed in action.

It's impossible to describe that night. I moved about the room like a ghost, never removing my coat, dumbly getting out a suitcase and standing in the middle of the floor staring at it. Mr. Kelly found me like that when he came to offer a ride to the station. All the way down the stairs doors opened and people murmured snatches of sympathy.

The worst was to arrive at home and realize that the whole family was expecting me to bring them strength and comfort. Maybe my lack of tears convinced them I was being brave. It was up to me to do everything . . . to answer the phone a hundred times a day . . . to thank people for vain prattlings . . . to open the cards with their jingly verses . . . to get meals.

To top it all off, two people whom I had admired made bad mistakes. One was the pastor, and the other was my old Sunday school teacher. They both paid somber visits, and as soon as they arrived I knew instinctively that they had felt it their duty to bring me spiritual aid. They proceeded to tell me all the things I already knew . . . God would uphold me . . . Lennie was in heaven . . . God had something to teach me through my sorrow . . . It was all true, but something was wrong. It was as if they were professional comforters, and this was part of their work. Then the thought flickered through my brain that I had been a "professional witness" to Mrs. Phipps.

But the impact came when I went back to the city where the association awaited me of the awful moment when I had first read the note. I don't know how long I'd been crying when the persistent knock came.

I wiped my face and went to the door. Chappie slipped in quietly and stood awkwardly, with his hands behind his back.

"I made something for you." He pulled out a piece of green school paper, folded in half. "It's a sympathy card," he explained.

"Why, thank you, Chappie."

It was covered with clumsy print in red crayon and said, "Dear Marcia. I'm sorry your brother is dead. I miss my mother, too."

There was a drawing that was obviously a flower. I think he hated me for it, but I hugged him and then scurried him out of the door to save him the awful experience of seeing a woman cry. It was amazing to find a measure of comfort in the knowledge that down the hall an eight-year-old boy understood a little.

I dared to think after that. It came



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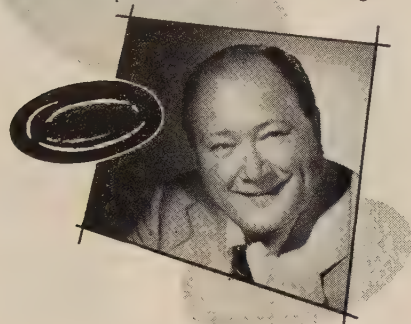
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gradually, because there was so much to comprehend. And when I had faced it all honestly, I knew that everything had been for myself. Even the little sacrifices and the few attempts to be kind had simply been to assure myself I was a good Christian. I was so thankful to know now that being a new creature in Christ didn't apply only to salvation and, though I hated what I knew I was, He could bring about the change. For the first time in my Christian experience I had peace. The incredible part was that I hadn't known I was without it. I had thought the feeling of satisfaction that comes from doing my duty as a Christian, was peace.

But there was the object of painful concern. Ruth. If only I could make up to her the damage I'd done. I did finally manage to get her mother's address from the landlady and make a phone call. She was cold and indifferent.

"I owe you an apology," I said.

"Never mind," she answered. "Apologies don't change circumstances."

Then she said she'd rather not talk, so we hung up.

A physician can go a long way in his diagnosis of a patient by examining his tongue.

How could I blame her? What a long faced Christian I must have been, I thought, as I replaced the receiver. Like an old Billy goat waiting to buffet people with condemnations, when the only one who had the right to condemn them had died and risen for them instead.

It wasn't long before the apartment house lost its dinginess. Maybe it had something to do with spring, but I began to love the people who met me with their teeth out, who brought me my mail with beer on their breath, and who left their doors open a crack to see when I came and went. They didn't know any better.

And as the weeks went by, and their sense of strangeness with me disappeared, they asked questions about my future plans for college and why I wanted to study the Bible. There were natural opportunities, providing intent, interested listeners. One lady asked for a Bible and another started attending church with me. But Ruth was uppermost in my thoughts, and the little fear that I had turned her from Christ forever never quite left me.

By June I had the money I needed and was deciding to go home for a rest before school started. I was thinking about it on a particular Saturday, shaking my dust mop out the window into the clear warm air, when I heard the familiar limp down the hall.

Chappie came in and sat on my bed with a serious face.

(Continued on page 91)

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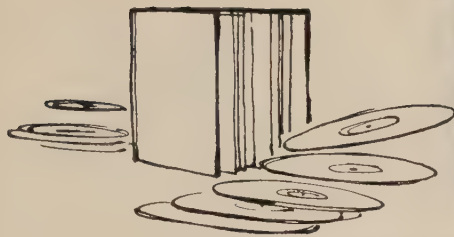
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RECORDS

WENDELL P. LOVELESS
editor



FOR TEACHING OR YOUR LISTENING PLEASURE

Vocal Duets are Worth While

I JUST listened to a brand new release by RCA-Victor of two of the most satisfying duets by males voices I have ever heard. They are both sung by Jimmy Carroll, tenor, and Earl Wrightson, baritone.

It seems to me that I have never heard a nicer blend and projection in men's voices. These numbers are certain to please the most fastidious. There is precision of attack, clarity of enunciation, sincerity and accuracy of tone. The singers are supported by grand orchestral accompaniment and the instruments give the impression of truly entering into the spirit of the songs.

One of the songs is that lovely composition by John Peterson of the Moody Bible Institute radio department *It Took a Miracle*. This is a beautiful number in whatever way it is sung or played.

The other side is one new to me, but a fine number, *If You Believe*. This gets equally fine treatment from the singers and orchestra. By the way, watch RCA Victor releases these days. They are adding some very worth-while titles to the sacred music files.

■ Not long ago I had the privilege of speaking at a conference where special music was furnished by the choir of the Trinity seminary and Bible college of Chicago, the official school of the Evangelical Free Church of America. I liked their work so well that I asked them to repeat one of their numbers at the close of the service. I hoped then that they might do some recording, so I am pleased to have four sides to report this month by that fine organization.

Their work has a truly "finished" air about it. Their director, Dr. Stanley Lindquist, has succeeded in doing what so many choral directors seem to fail to do, namely, develop a leisurely pace in production, without any impression of "drag." This, it seems to me, is a real accomplishment in ensemble use of sacred music. So much of it is either rushed or sung too slowly. Trinity has the happy medium.

They do a nice job with *The Beatitudes*, a musical setting by H. R. Evans, with Robert Fergus as soloist. I particularly liked Milton Dietrich's *Into the Way of Peace and Love*, a beautiful number. Then there is a musical setting for *The Twenty-Third Psalm, Now God Be Praised*, and the negro spiritual, *Ride the Chariot*. If you like choral music well done, you will like these discs.

■ Here is something new and interesting. There is a disc jockey in Pennsburg, Penna., by the name of Dave Hendricks,

who has a regular show on station WBUX. He has made recordings of two recitations which he has used on the air. They have been released under the label of the Pennsylvania Record company of Pennsburg.

Henry Rhea, organist, gives the speech an effective background. The total result is good. Oh, there are spots here and there where I believe that Dave could have obtained a bit more dramatic effect by a bit different tone and inflection, but that may be a matter of opinion. My hat is off to him for doing something different in the recording field. This may start a new trend.

One side of the record is devoted to A *Conversation With a Monkey*, which as may be assumed, is a humorous, yet telling, reply to the theory of Evolution. On the other side is an unusually dramatic incident under the title, *The Grave of a Fool*. I believe this would be good to play at young people's gatherings, particularly high school age groups.

■ The editor of this column has, on a former occasion, expressed himself enthusiastically concerning the smooth, contralto voice of Evangeline Carmichael of the Campus Christian group in Hollywood, Calif. I am delighted therefore to report a new Sacred Record release of two ten-inch, 78 rpm sides with Evangeline and Ralph Carmichael in vocal duets.

One of these is *Precious Hiding Place*. It is beautifully done. It is sung in leisurely accompaniment.

On the other side is a new one, *If You Could Know*, also done in the same easy restful style. Why can't we have more songs by this husband and wife combination?

■ Super Recordings have just released four sides, ten-inch, 78 rpm, of eleven-year-old Bonnie Jean Collier singing *The Touch of a Mother's Hand; Obey; Jesus, the Wonderful Friend; Come to the Savior*. There is no question about it, this youngster has a sweet voice and rather a mature style for one so young.

Super has done its usual high grade job of recording from the engineering viewpoint. I believe that there should be just as much recognition of technical superiority as of musical excellence. These recordings of Bonnie Jean might well be used in opening exercises of Sunday school and other groups of youngsters.

Do you have, in your collection of recordings, some numbers which you have not seen reviewed in these columns? If so, write me please, so that I may get a copy and share the review of them with our readers.

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□ 3073*—Sometimes I Feel Like a
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The Old Rugged Cross

□ 1050—Sometime

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□ 4060*—He Leadeth Me

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GEORGE BEVERLY SHEA, bass-baritone

□ 1006*—Oh, Mary, Don't You Weep

Were You There

□ 3002*—Lead Me Gently Home

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The Old Account Was Settled Long

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PETER SLACK, piano

□ 1084*—Abide With Me

When I Survey the Wondrous Cross

AL SMITH, baritone

□ 1011*—I Heard the Voice of Jesus

Say

The Old Rugged Cross

AL ZAHLOUT, violin

□ 1053—Onward Christian Soldiers

Wounded for Me

□ 1068—Beneath the Cross of Jesus

He Keeps Me Singing

□ 1075—Holy Ghost with Light Divine

Near the Cross

□ 1077—Amazing Grace

When I Survey the Wondrous Cross

PAUL AND BOB, vocal, with mandolin &

guitar

□ 3092*—I Have Been Redeemed

I'm So Glad I Heard Him Call

SINGSPIRATION ALBUMS

□ S4—SINGING

by Carlton Booth, tenor

1040—Gethsemane

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1042—Jesus Gives Me a Song

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□ S8—PRECIOUS LORD

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1057—Near the Cross

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1056—I Will Pilot Thee

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Nations

When I Survey The Wondrous Cross

3033—Fairest Lord Jesus

The Ninety and Nine

3034—Jesus Is All the World to Me

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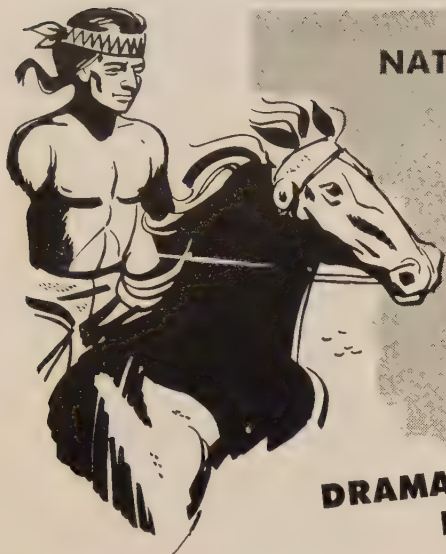
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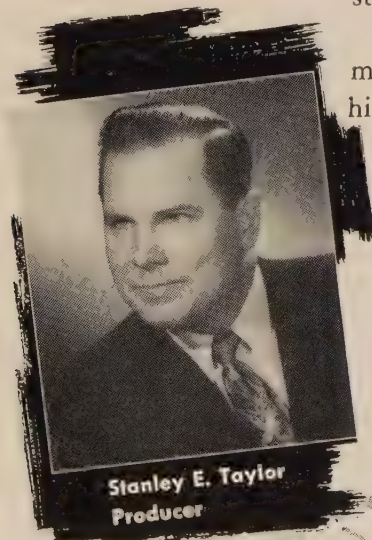
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COMMUNICATIONS

(Continued from page 17)

Now, as never before, industry is employing the channels of the press, radio, television and motion pictures to serve its cause. Likewise, political and social ideologists have appropriated these mass media techniques as a sure means for influencing the public. Even education in the last decade has had its eyes opened to new teaching methods and devices of visual and audio aids.

All of these are techniques which the church of Jesus Christ must appropriate if we are going to do the job that must be done in our age to win the lost for Christ.

The dramatic story of missions, for instance, begs to be told through the colorful, forceful technique of motion pictures. Yet today, there are far too few evangelical Christian missionary boards who have fully capitalized upon this means of presenting the need of the Gospel on the foreign fields.

How effectively the appeal of missions could be transmitted by tape and disc recordings made by missionaries on the field and sent home to be listened to by individual church and missionary groups.

Likewise, how few evangelical Christian missionary boards make use of short wave radio or two-way radio communication on the mission fields. The few who do use them report speeded up missionary training, multiplied effectiveness of individual missionaries, and a far more effective presentation of the Gospel.

Yet tragically, too many individual missionaries, as well as mission boards, still cling to the old time dogma that the best missionary work is done from the back of a burro.

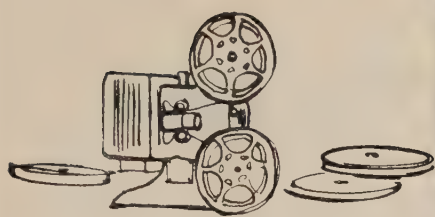
On the home front, too, we have been guilty of an archaic trend in reasoning.

"Preach the Word" is good Scripture, but judging by their zeal and enthusiasm, even Paul and Silas would have used the modern means of communication had they been available in their day.

Somehow we must throw off the shackles of tradition. If we believe that we are ambassadors for Christ and responsible to present His Gospel to a lost world, then we are likewise responsible to do it as quickly and effectively as possible.

It may appear incredible, yet the truth is that many evangelical Christian churches still forbid the use of motion pictures. Obviously, tastes may vary, and certainly no church would be expected to show a film violating its doctrinal position. On the other hand, Christian producers have filmed a great number of missionary and documentary

(Continued on page 80)



FILMS



HARRY BRISTOW
editor

YOU CAN USE EFFECTIVELY

Gospel Movies Available for Church Use

KEEPING abreast of modern communications, Christians should take advantage of the many gospel movies now available for church use.

Motion pictures can be used to great advantage in Sunday evening services. Careful preparation and presentation will bring renewed interest and increased attendance. However, the film should not be considered a cure-all. Used singularly, it is valueless. Instead, the program should assimilate the film as another means of communicating the message.

The film should run less than 60 minutes. To prevent an anti-climax, the words "The End" should not be shown; the projectionist should be instructed to be ready for the cut. With as little auditorium illumination as possible, perhaps a lighted cross, the leader may give a brief application and close with a suitable hymn. Films can be an answer to the Sunday evening service slump.

■ *Man Who Ran Away From God*, a Good News production, is the story of Jonah faithfully related by Ethel Barrett, the Story Lady. Simple animation is employed throughout. A very excellent application of the Gospel climaxes the film. The film is highly recommended for use with children. Running time is 18 minutes, in color or black and white.

■ *Oil Town U.S.A.* is another Billy Graham Evangelistic Films production. This is a life story of one of the 60,000 who attended the Graham evangelistic meetings at Rice Football stadium in Houston, Texas. The film is somewhat a sequel to *Mr. Texas*; demonstrating the effectiveness of the testimonies of Jim and Kay Tyler (from *Mr. Texas*) on the lives of Lance Manning and his daughter Chris (Colleen Townsend Evans). The ministry of Billy Graham both directly and indirectly brings both father and daughter to Christ.

The music is one of the most effective parts of the film. The plot is good, but a bit drawn out for evangelistic purposes. However, I predict an even greater ministry than that of its predecessor. The film very vividly portrays the value of personal and mass evangelism. Running time is 90 minutes, in color.

■ *Creation* is a Christian Mission Film production, depicting the first two chapters of Genesis. Sacred art animation is employed to convey an evangelical interpretation of the scripture story. The film could be used with all age levels, but the best results would be with Juniors and Intermediates. Running time is 15 minutes, in color.

■ One of the finest filmstrips we have come across for Primary and Junior ages is *Tamsy*, released by Communication Associates. The story has two foundations, the 23rd Psalm and the parable of the Lost Sheep.

The story of *Tamsy*, a playful lamb, will surely hold the interest of the children. Several lessons can be learned: God's care, forgiveness and salvation. Color and art work is very satisfactory. It is a color film-strip with 36 frames.

■ We now have a film with a positive answer to the vital question, "Can a Christian marry an unbeliever?" It is *As For Me And My House* by Concordia Films Production. A Christian girl falls in love with an unbeliever and without any thought of the consequences runs off and is married by a justice of the peace.

Shortly their differences in religion become very evident. There is a broken home, until the husband overhears a marriage ceremony in the church. Here he realizes that a happy marriage can be had only by a common faith in Christ the Savior. A consecration of their marriage is held in the church. As Grandpa Fisher, the leading character, says, "Now the knot is really tied right."

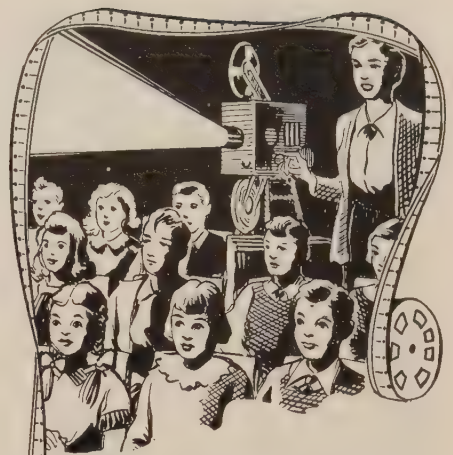
Churches and youth rallies will find this a good film to show to young people. Running time is 28 minutes, in black and white.

■ Many churches are rethinking their stewardship responsibilities. Quite in line with this is an eighteen-minute black and white film called *How Much*. It is one of the new Broadman Films and sets out to get its audience to realize that God owns all things and that tithing is just a beginning.

The story is told in picture and a first person singular narrative style. It should hit the "T's" in the audience rather solidly. Rental of this film can be had from any Baptist film library and some of the independent specialists in the church film field.

■ Another addition to Concordia's filmstrip series is available. It is entitled *The Call of Abraham*. This 26-frame color strip helps to teach the material found in Gen. 11, 12, 15 and 17. At the beginning it sets the theme for the lesson with a frame that establishes the redemption promise as being the purpose of Abraham's call. By so doing, it adds another link in the chain of this series of filmstrips designed to point out the great salvation plan running through the entire Bible. With good color and art work to support the approach used, it all adds up to make a strip well worth adding to those already on hand.

END



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COMMUNICATIONS

(Continued from page 78)

films which have not only proved a blessing to Christians, but have been responsible for leading many unsaved to a personal faith in Jesus Christ.

Certainly the fact that 85,000 decision cards have been signed as a result of showings of the Billy Graham film, *Mr. Texas*, indicates something of God's approval on the method.

Equally unbelievable is the fact that some churches today frown on advertising and publicity techniques. There are still those who say, "We don't want any fancy publicity. If people won't come to our church to hear the Word of God, we are not going to depend upon tricks to get them."

Yet it was a poster on a highway that stopped a young businessman named Robert Moffatt. It advertised a church service in a nearby town. He attended, God spoke to his heart and Moffatt went out to become a missionary in Africa.

And an alcoholic named Mel Trotter, hurrying to Lake Michigan to drown himself, was halted by a rescue mission sign which read, "Jesus Saves." He walked into the mission and found the Savior.

What would have happened if this mission and this church had not advertised?

It is not too difficult to see why churches who do not advertise complain of poor attendance. The people in their community simply take them at their word. If their meetings are not important enough for them to talk about in advertising and publicity, then they are not important enough to be attended.

If our message is truly the "good news" of salvation, then we must employ every means possible to communicate it to those who need it.

The New York paper which sent Stanley out to find the lost missionary, David Livingstone, in Africa did it as a publicity stunt. But God used it to arouse interest in the needy field of Africa.

Such an expedition with tremendous news value was exploited by the secular press. Yet other incidents of news value have been neglected and forgotten because we as evangelical Christians have failed to notify local papers about them.

A church which does not possess a regular program of producing newspaper articles for the local press is failing in its obligation to the community. The same church should also provide a regular program of advertising in its newspaper or else it is willing to let the community believe the local theater has a more important claim on its time.

And when that church brings men, women and children into its worship, Sunday school and missionary services,

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for his part in
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Free Will Offering (Minimum \$25.00).



Outstanding Bible
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I BEHELD HIS
GLORY

COLOR. Rental \$25.00. During Lent \$35.00.

Sunday School Film NO VACANT CHAIRS
15 min. COLOR. Rental \$6.00

Home Missionary Film CALL OF THE NAVAJO
40 min. COLOR. Rental \$15.00

Foreign Missionary Film BANDERILLA
45 min. COLOR. Free will offering with representative

Unusual Film of Year THE PROMISE
40 min. B&W. Rental \$15.00

Most Timely Film THE TEST
20 min. B&W. Rental \$7.00

TV Film Program THIS IS THE LIFE series
30 min. B&W. Rental \$9.00

Children's Film THE MAN WHO RAN AWAY FROM GOD
15 min. COLOR. Rental \$7.00.

Most Practical Film AS WE FORGIVE
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TITHING FILM

"GOD IS MY LANDLORD"

The story of "DYNAMIC KERNELS" in 45 minute color-sound.
Write Perry Hayden, "The Quaker Miller" "Jerusalem" Mich. 48101

then it must use the best means for communicating its message. Preaching is basic. But the effective church of today rounds out its regular preaching services with a well-balanced visual and audio aid program that attracts and wins the community to its program. Where possible, too, that church will employ radio and television to not only blanket the community, but to expand its ministry beyond the local area.

Christian organizations and missionary boards must also face their responsibility in the area of communications.

Occasionally, the explanation is still heard, "We don't believe in advertising. We expect the Lord to send in the necessary funds."

Nowhere do the Scriptures instruct Christians to be beggars. The cattle on a thousand hills are the Lord's and He provides our needs according to His riches in glory by Christ Jesus.

The time has come for us to recognize that the piously phrased "deputation work" is nothing more or less than an advertising program. As such, there is nothing more sinful about it than there is about a missionary film, an advertisement in a magazine or a pamphlet describing the work of the mission.

As Christians, we are engaged in a mighty battle against the forces of evil. The trouble is that not all of us are aware of how much we are needed in the conflict. Therefore, it takes modern means of communication to arouse us to the needs of the hour and the demands which God is making upon us for greater devotion to Him, more time in prayer, greater financial contributions on our part to His cause.

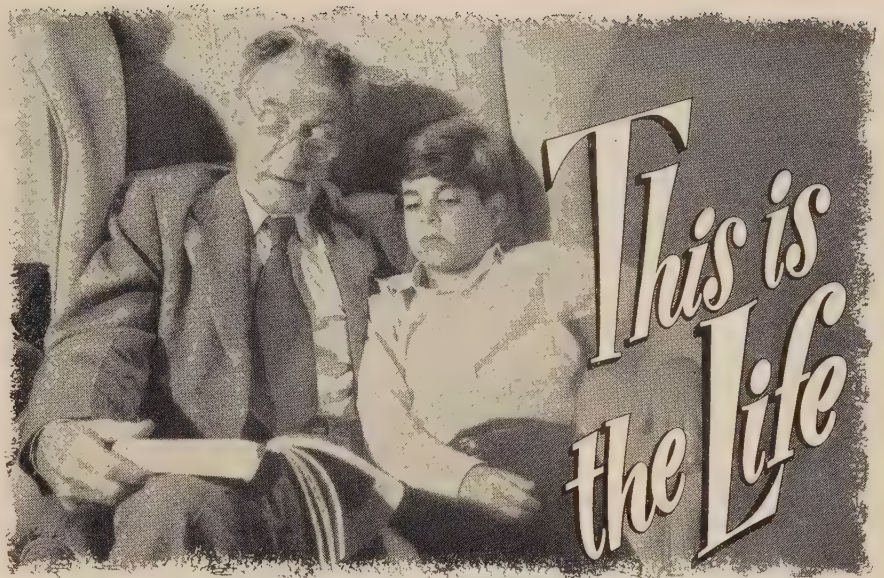
Individual Christians, too, must face the charge of lack of vision. One reason for the poor circulation showing of Christian periodicals lies simply in the fact that too few Christians subscribe to and read Christian magazines. And how many Christian books does the average individual read per year?

The lame excuse that Christian literature is inferior only begs the question. For an aroused and enlightened Christian public could demand and get a better Christian press, just as it could get better motion pictures, radio programs, etc.

Much water has already gone over the dam. But it is still not too late. The Word of God is still quick and powerful. But we must no longer lag behind in the use of methods by which the world peddles its gaudy tinsel.

The world has long looked for, but never found the panacea for all its woes. Christ alone is the answer.

Let us present Him through every modern means of communication available to us. Let us do it now. END



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PLACEMENT SERVICE

(Continued from page 13)

Young lady for position of librarian at a Bible school in the northwest part of the country. Box MY-202.

Male

Consecrated Christian man about 50 who wishes to be used for the glory of the Lord in helping to promote an interdenominational work. Some knowledge of music; play some kind of instrument. Single. Box MY-212.

Men's wear buyer for Oregon dept. store in beautiful Willamette valley. Should have exp. in men's dress and work clothing. Good oppor. for Christian who is aggressive and enjoys meeting public. Salary, comm. and bonus. State all exp. and qualif. in first letter. Box MY-204.

Trumpet player for brass quartet. Born again Christian fellow under 35. Philadelphia, Pa. area. Must be willing to travel some week ends. Box MY-208.

Trade representative for Mid-West. Age 25-40. Own car. Travel about 8 months per year. Trips 1-6 weeks. Familiar with fundamental Sunday school materials, have good background in Christian Education and exp. in Sunday school and church work. Box MY-206.

Field treasurer for the North Africa Mission in Tangier. Good position for consecrated Christian with training and experience in Accounting and General Business Management. Give information as to experience, Christian background and references. Box MY-214.

Situations Wanted

Female

Ordained Deaconess, 14 years experience in Christian work, desires position in thoroughly established independent work with a pastor and wife or single lady. Musical. Single. Prefer southwestern New York state or northwestern Pennsylvania. Box MY-153.

Bookkeeper-typist, knowledge of office machines. 6½ years office experience. Christian univ. graduate, single, desires Christian employer. Box MY-155.

Christian teacher in New Jersey desires summer position in Christian camp, vacation Bible school work or with Christian publisher of children's books. 4 years exp. teaching primary grades. B.A. and M.A. degrees. Box MY-157.

Young lady interested in teaching swimming or life guard work for the summer at a camp. Qualified to do both. Also does horseback riding. Any location. Can provide references from two camps besides a personal reference. Box MY-183.

Male

Christian commercial pilot, with A&E mechanics license seeking Lord's place of service. 30 years old, married, 2 children. Box MY-159.

Young man, 25, desires position with a Christian organization, preferably in the Northwest. Married and has two children. Mechanically inclined with technical radio training. One year of Bible school. Draft exempt. Box MY-161.

Pastor, 38, desires fundamental church. Prefers Evangelical Free, Bible Presby., Independent or Bapt. in rural area. B.A. and B.D. degrees. Bible school grad. Over 6 yrs. pastoral exp. as student pastor. Married. Musical ability; tenor voice, 3 yrs. exp. in young people's Bible camps. Box MY-163.

Young man, 26, good handyman and willing worker, seeks work. Has had one year of Bible school. Draft exempt. Prefers work in small community. Pentecostal. Box MY-165.

Christian man, 25, desires teaching position with a Christian college or university—history and political science. B.A. degree from Syracuse univ. and M.A. degree from Univ. of Buffalo. Married, two children. Box MY-167.

Ordained Canadian Baptist minister, fundamental, over 50, desires to serve as deputation secretary of mission, or as a rescue mission worker. 11 years in pastoral work, previous bank and business exp. Now a Bible society colporteur. Married. Box MY-169.

Linotype operator desires position in Christian publishing firm. Country trained. 9 years experience. Bible school graduate. Box MY-171.

Christian pianist, married, age 40, wants to connect with small 3 or 4 piece ensemble.

Can double on organ, accordion, marimba. Travel if necessary. Play wide selection of hymns. Willing to rehearse and work hard. Box MY-173.

Young man, 21, single, desires position as asst. pastor. Willing to work with any group that preaches the Gospel. Bible college grad. Licensed preacher of Open Bible Standard church. Holds credentials with independent Bapt. church. Traveled in college quartet; sung on religious broadcasts. Box MY-175.

Organist and choirmaster. Experienced. Available July 1. Age 30, B.M. and Mus.M. degrees. Finest references. Full time position desired in active and growing church with high musical standards. Box MY-177.

Radio transmitter engineer for Christian station or instructor of technical radio at Christian school or combination of both. 18 yrs. exp.—5 yrs. as radio instr. and 3 as FCC Eng. Grad. of RCA Inst. Age 40, married, 2 children. Radio-Telephone License First Class. Box MY-179.

Christian, 60, interested in writing, traveling, publishing and proofreading. High school and law grad. 22 years office exp., clerical, accounting, financial. Box MY-185.

Fundamental Bapt. pastor, 32, desires pastorate in Conservative Bapt. church or one holding same ideals. B.A. and M.A. from Wheaton coll. B.D. from Northern Bapt. sem. Emphasizes Bible teaching and visitation. Married, 2 children. Prefer rural or small town work. Box MY-187.

Both

Christian couple with 3 children, desire part time janitor work in church or small school in Chicago area, in exchange for living quarters and salary. Familiar with janitor duties. Box MY-181.

THE CAMP COUNSELOR

(Continued from page 32)

trouble. For some reason you don't resent it when he tells you you've been wrong. In fact, you almost spontaneously want to confess what you did. With that arm still around your shoulder, a review of some biblical advice from the sacred pages and a time apart to pray make things right again, or, according to my daughter, better than right.

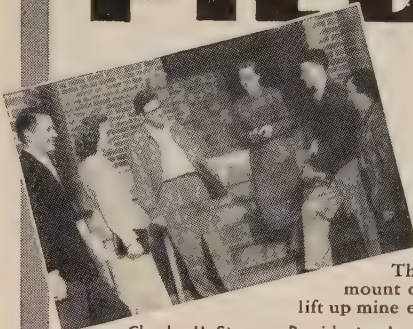
And putting all these things together—cementing his fabulous knowledge of camp lore with his passionate love for the Lord and his burden for the salvation of "his kids"—I am beginning to understand the greatness of the camp counselor.

And I think I know as well why my daughter wants to go back to camp this summer. END

Picture Credits

Cover and page 33, Honey Rock camp; page 11, Galen Colclesser, Huntington, Ind.; page 17, Sidney Correll, Dayton, Ohio; page 24, Piper Aircraft Corp.; pages 27, 35, 38, 41 (top), 62 and 65, Religious News Service; page 32, (top) Pioneer Girls, (bottom) Lake Geneva Youth Camp; page 37, Missionary Training Institute, Nyack, N. Y.; page 45, Pan American World Airways; page 59, Cavalcade Productions; page 61 (top), Gospel Films, Inc., (bottom), Great Commission Films; page 63, The Evangelical Alliance Mission.

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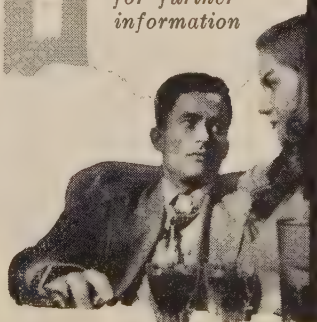
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SUMMER'S PAUSE

(Continued from page 33)

casual clothes are more acceptable than a fussy wardrobe.

But a real vacation includes more than physical rejuvenation. It offers a mental and social change too—an opportunity to sharpen wits and store up worthwhile memories by renewing old acquaintances and making new friends. No matter how many personal friends we can claim, we still need the experience of frequently meeting new personalities. Classes of society melt in a Christian atmosphere. Truly "all men are on the same level at the Cross!"

One of God's richest blessings that Christians miss so often on vacations, even at a Bible conference, through preoccupation or carelessness, is the privilege of being a friend to some one in need. In our determination to forget home and work problems and just have a good time with special friends, we sometimes also forget that we may be brushing elbows with other Christians—and perhaps non-Christians, too—who are strangers or lonely and need to be included in friendly group conversation and activities.

Many times I've been guilty of being content with "my own crowd" and keeping pretty aloof from the rest of a conference group. But I thank God for the times when He purposefully sent "friendless" ones across our vacation paths—or, more likely, across the dinner table—and we found ourselves sharing our time, friends and accommodations with others. And we reaped the pleasure and satisfaction of having helped to make another's vacation a happy success.

But, of course, the main value of any vacation should be the spiritual refreshing it brings. Most Bible conferences offer a well-balanced spiritual diet—practical Bible studies on the laymen's level and inspirational messages by outstanding preachers. Two other equally important ingredients of any successful conference program are good music and a missionary challenge—not just a rare message from one needy mission field, but a carefully planned presentation of missionary needs around the world.

If you're a member of an active, Bible-loving church, the variety of a Bible conference program will send you back home with a new appreciation for your own pastor's ministry and a new zeal for the Lord's service.

If your church is lacking in real spiritual emphasis, a summer Bible conference offers a golden opportunity to store up spiritual food. But don't preserve it by the "deep freeze" method just for your own use—start using it immediately and see how your reserves will multiply until it's vacation time again!

END

Bible Conferences and Camps

EAST

America's Keswick, Keswick Grove, N. J. May 30-Sept. 7. Adult conferences. Write: Registrar, Victorious Life Testimony, Keswick Grove, N. J.

Beulah Beach Bible and Missionary Convention, Beulah Beach, Ohio. July 25-Aug. 9. Adult conference. Write: The Management, Beulah Beach, Ohio.

Camp-of-the-Woods. Speculator (in the Adirondack Mountains), N. Y. June 27-Sept. 7. All ages, with graded activities. Write: Gordon L. Purdy, Director.

Camp Cathedral Pines (for girls), Camp Pine-ridge (for boys), Rumney, N. H. July 4-Aug. 28. Write: New England Fellowship of Evangelicals, 9 Park St., Boston 8, Mass.

Central New York Bible Conferences, Homer, N. Y., July 7-Aug. 16. Young people's conference, July 17-24; Cortland Christian Youth Time, July 25-Aug. 1; General Bible conference, Aug. 2-16. Write: Mrs. Merle E. Tebo, 18 N. Main St., Homer, N. Y.

Covenant Hilltop Conference, Cromwell, near Hartford), Conn. July 18-26. Adult and family. Write: Rev. Paul P. Fryhling, Director, Box 101, Cromwell, Conn.

Deerfoot Lodge, Speculator, N. Y. July 4-Aug. 15. Boys 8-18. Write: Alfred A. Kunz, Director, 156 Fifth Ave., N. Y. 10, N. Y.

Dorwillen Christian Camp, Suffern, N. Y. Children. Write: Rev. Albert F. Brummer, P. O. Box 123, Cliffside, N. J.

Elohim Bible & Missionary Camps, Castile, N. Y. July 15-Sept. 1. Children's camp, youth conference, adult Bible and missionary conference. Write: Rev. Donald M. Perkins, Director, Box 115, Castile, N. Y.

Erie Bible Club Camp and Christian Workers Conference, 4032 W. Lake Rd., Erie, Pa. June 29-July 19, children; July 20-25, adult. Write: Mrs. Warren C. Parker, 2430 Station Rd., Wesleyville, Pa.

Harvey Cedars Bible Conference, Harvey Cedars, N. J. June 29-Sept. 7. Young people's and general conference. Write: Rev. Al Oldham, Box 218, Collingswood, N. J.

Heart Lake Bible Conference, Jermyn, Pa., July 1-Sept. 7. Children, young people and adults. Write: S. T. Percival, Jr., P.O. Box 11, Scranton 1, Pa.

Highland Lake Bible Conference, Highland Lake, N. Y. June 21-Sept. 7. Family. Write: Highland Lake Bible Conference, Highland Lake, N. Y.

Lake Arrowhead Bible Conference, Brackney, Pa. June 28-Sept. 7. Young people and adults—8 weeks; Juniors—2 weeks. Write: Box 505, Binghamton, N. Y.

Lake Erie Bible Conference, Erie, Pa. Write: C. A. Bacon, Business Manager, Conference Manor, 4032 W. Lake Rd., Erie, Pa.

Lakeside Bible Conference, Inc., Kent Cliffs, N. Y. Children and teen-age. Write: 290 Eighth Ave., N. Y., N. Y.

LeTourneau Christian Camp, Canandaigua Lake, N. Y. June 8-Sept. 13. All ages. Write: Harold J. Seeley, Managing Director, P.O. Box 48, Canandaigua, N. Y.

Montrose Bible Conference, Montrose, Susq. Co., Pa. July 4-Sept. 6. Adults, young people's week, July 6-12. Special children's camp July 13-26. Write: W. Douglas Roe, Executive Secretary, Montrose, Pa.

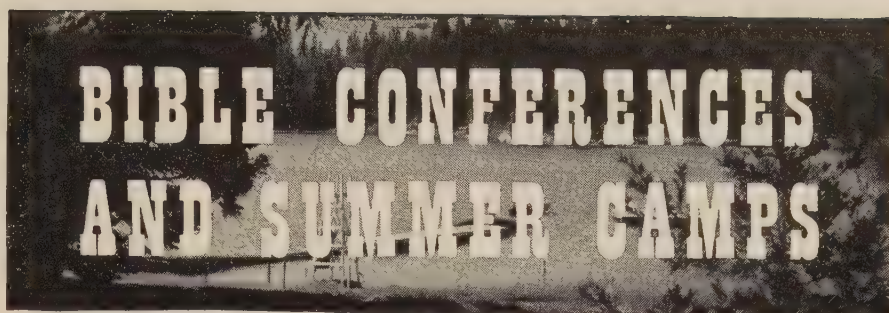
Morning Cheer Bible Conf., Sandy Cove (near North East), Md. June 15-Sept. 7. Adults. Camps for boys and girls, June 29-Aug. 14. Write: Pastor George A. Palmer, Box 3, Philadelphia 5, Pa.

Mountainbrook Camp, in the Pocono Mountains near Stroudsburg, Pa. June 20-Sept. 6. Girls 6-14. Write: Rev. Percy B. Crawford, P.O. Box 1, Philadelphia 5, Pa.

North Mountain Bible Conference, Red Rock (near Wilkes Barre), Pa. June 29-Aug. 16. Family conference. Write: Robert W. Lancaster, Director, Box 22, Wilkes Barre, Pa.

Ocean City Summer Bible Conference, Ocean City, N. J. June 28-Sept. 7. Write: Victor B. Beattie, Director, 603 Tenth St., Ocean City, N. J.

Ontario Bible Conference, Lycoming, N. Y. General and young people's conference, July 26-Aug. 9. Lake View Children's Christian Camps, Aug. 10-23. Write: Rev. T. Dale Leavesley, 38 Fifth Ave., N., Troy, N. Y.



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THE PLACE TO BE IN '53

The Old Mill Bible Conference, Brandomore, Pa. Children and adult. Write: Harold W. Yocum, 312 West Ave., Wayne, Pa.

Penn Grove Summer Bible Center, near Hanover, Pa. June 29-Aug. 30. Children, youth and adult. Write: Rev. Ralph E. Boyer, P.O. Box 1, York, Pa.

Pinebrook Bible Conference, in the Pocono Mountains near Stroudsburg, Pa. June 20-Sept. 6. Young people, 14 years and up. Write: Rev. Percy B. Crawford, P.O. Box 1, Philadelphia 5, Pa.

Pine Bush Bible Camp. Thompson Ridge, Orange Co., N. Y. June 27-Aug. 22. Boys and girls. Write: Howard H. Klenk, 9120 Columbia Ave., North Bergen, N. J.

Camp Pineridge (for boys), N. H. July 4-Aug. 28. Ages 8-15. Write: New England Fellowship of Evangelicals, 9 Park St., Boston 8, Mass.

Pinnacle, Voorheesville, N. Y. General Bible Conf. Junior girls' camp, senior girls' camp, boys' camp, family unit. Write: Mary A. Rogers, Assoc. Director, 281-283 State St., Albany 6, N. Y.

Camp Pioneer, Angola, N. Y. June 5-Sept. 20. Children, young people and family. Write Rev. Ernest E. Heuer, 653 Michigan Ave., Buffalo 3, N. Y.

Rumney Summer Bible Conference, Rumney, N. H. July 4-Sept. 7. Youth, general, pastors, Christian Education, Hi-Schoolers. Write: New England Fellowship of Evangelicals, 9 Park St., Boston 8, Mass.

Sacandaga Bible Conference, Inc., Broadalbin, N. Y. Children and adult. Write: Arthur Johnston, Director, Broadalbin, N. Y.

Shadowbrook Camp, in the Pocono Mountains near Stroudsburg, Pa. June 20-Sept. 6. Boys, 6-14. Write: Rev. Percy B. Crawford, P.O. Box 1, Philadelphia 5, Pa.

Stony Brook Conference, Stony Brook, N. Y. Young people's conference, July 11-18; General Bible conference, July 25-Aug. 1. Write: James E. Hill, Business Manager.

Susque Boy's Club, Inc., 124 West St., Williamsport, Pa.

Tri-State Bible Conference, Port Jervis, N. Y. Intermediate, young people, adult, special week end. Write: Rev. F. Leon Taggart, R. R. 1, Port Jervis, N. Y.

Word of Life Camp, Schroon Lake, N. Y. Young people and adults. Write: Word of Life Camp, Box 511, N. Y. 8, N. Y.

York Beach Bible Conference, York Beach, Me. General conferences and children's meetings. Write: Arnold V. Pent, Jr., P.O. Box 1, York Beach, Me.

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MIDWEST

Camp Awana, Fredonia, Wis. June 27-Sept. 7. Boys and girls (8-18). Write: Lance B. Latham, 3859 N. Central Ave., Chicago 34, Ill.

Blessed Hope Bible Conference, Piatt Lake (near Strongs), Mich. Aug. 1-14. All ages. Write: Rev. Guy E. King, Director, 1910 First Ave., Escanaba, Mich.

Byron Bible Camp, Huron, S. D. Young people, children and adult. Write: Box 211, Huron, S. D.

Cedar Lake Conference Grounds, Cedar Lake, Ind. June 27-Sept. 7. Bible conferences and young people's camps. Write: Manager, Box 87, Cedar Lake, Ind.

Gitche Gumee Bible Camp, Eagle River, Mich. July 12-25, junior camp; Aug. 2-22, Bible camp and conference; Aug. 23-28, pastors' and Christian workers' retreat. Write: Rev. John J. Rader, Camp Director, Eagle River, Northern Michigan.

Gull Lake Bible Conference, near Kalamazoo, Mich. June 20-Sept. 7. Write: 480 Cheshire Drive, N.E., Grand Rapids, Mich.

Honey Rock Camp, on the Eagle chain, Three Lakes, Wis. Girls, June 29-July 25; Boys, July 27-Aug. 22. Write: Coach H. C. Chrouser, Wheaton College, Wheaton, Ill.

Jack and Jill Bible Club Camp, near Cedar Springs, Mich. Children's camp and children workers' conference. Write: Miss Edith Culver, 1814 Prospect, S.E., Grand Rapids, Mich.

Keewahdin Bible Conference, near Port Huron, Mich. July 4-Sept. 7. Adult conference and daily children's classes. Write: Rev. Ernest Kuhnle, 5041 Woodhall, Detroit 24, Mich.

Lake Geneva Retreat, Lake Geneva, Wis. Young people (ages 16 and up). Write: Charles Scheiburne, Registrar, 508 W. 70th St., Chicago 21, Ill.

Lake Geneva Youth Camp, Lake Geneva, Wis. Hi-Teens Round-up (16-20), June 28-July 5;

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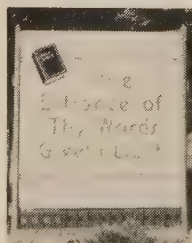
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At Camp Entrance

Girls (8-16), July 5-19; Boys (8-16), July 19-Aug 2; Girls (8-16), Aug. 2-9; Boys (8-16), Aug. 9-16. Write: Kenneth Jorgensen, 4107 N. Major Ave., Chicago 34, Ill.

Lazy Lodge Resort, Moose Lake, Wis. May 20-Oct. 15. Write: Lazy Lodge Resort, Hayward, Route 4, Wis.

Marantha Bible and Missionary Conference, Muskegon, Mich. June 28-Sept. 7. General Bible conference. Write: Route 1, Lake Harbor Rd., Muskegon, Mich.

Camp Michawana, Middleville, Mich., July 25-Aug. 30. Children (9-17). Write: Ray Bayne, Director, 21122 Indian Rd., Detroit, Mich.

Midwest Keswick, Mound, Minn. May 29-31, July 2-5, Sept. 1-7, Sept. 29-Oct. 4. Adult conferences. Write: K. Sewall, Mound, Minn.

Mission Farms, Medicine Lake, Minn. June 5-Sept. 1. Series of Bible camps and conferences. Write: H. J. Paul, 3401 Medicine Lake Blvd., Minneapolis 22, Minn.

Okoboji Lakes Bible and Missionary Conference, Arnolds Park, Ia. May 30, 31; July 4-6; July 31-Aug. 9; Sept. 5-7. Write: R. R. Brown, 2006 Douglas St., Omaha 2, Neb.

Okontoe of the Northwoods, Lakewood, Wis. June 13-Aug. 28. Boys—10 weeks, Girls—2 weeks. Write: D. Steeves, 2707 Olive St., Racine, Wis.

Peniel Bible Camp, Medicine Lake, Minn. Aug. 3-9. Adults and children. Write: Dr. Paul S. Rees, 810 S. 7th St., Minneapolis 4, Minn.

Camp Sun-Chi-Win, Lake Lundgren, Pembine, Wis. July 6-Sept. 5. Camp for underprivileged children. Write: Bill Dillon, Sunshine Gospel Mission, 604 N. Clark St., Chicago 10, Ill.

Upper Peninsula Bible Camp, Forsyth, Mich. June 28-Aug. 28. Children's camp, youth conference and family week. Write: John Small, Forsyth, Mich.

Winona Lake Bible Conference, Winona Lake, Ind. July 19-Sept. 7. Write: Arthur W. McKee, Winona Lake Christian Assembly, Inc., Winona Lake, Ind.

SOUTH

Ben Lippen Camp, Near Asheville, N. C. June 16-Aug. 25. Ages 9-15. Write: J. Robertson McQuilkin, Ben Lippen School, Route 4, Asheville, N. C.

Ben Lippen Conference, near Asheville, N. C. June 13-Aug. 24. Adults and young people. Write: Dr. G. Allen Fleece, Columbia Bible College, Columbia, S. C.

Camp Buddy, Siloam Springs, Ark. June 8-Aug. 30. Ages 6-16. Write: Brown Military Academy of the Ozarks, Siloam Springs, Ark.

Great Smoky Mountains Bible Conferences, Bryson City, N. C. May 8-10, June 14-21, July 12-19, Aug. 9-16, Sept. 11-13, Oct. 9-11, Nov. 6-8, Dec. 11-13. Write: J. B. Marchbanks, Bryson City, N. C.

Lake Louise Bible Conference Grounds, Toccoa, Ga. June 8-27, youth camps; June 29-Sept. 7, adults. Write: A. J. Philippi, Directing Manager, Toccoa, Ga.

Park-of-the-Palms, Keystone Heights, Fla. Facilities open year around. Adults and families. Write: Registrar.

WEST

Bethel Camp, Big Horn Mountain, Wyo. Intermediate camp, July 20-26; Junior camp, July 27-Aug. 1; Family Bible conference, Aug. 10-16; Youth camp, Aug. 17-23. Write: Rev. Arthur W. Allen, President, Powell, Wyo.

Bible and Missionary Camp, Collbran, Col. July 7-27. Children, young people and families. Write: Rev. C. L. Gustafson, Director, P.O. Box 907, Grand Junction, Col.

Cannon Beach Bible Conferences, Cannon Beach, Ore. Adult, youth and family. Write: Rev. Archie McNeill, Box 398, Cannon Beach, Ore.

Christian Victory Bible Conference, Denver, Col. Adult. Write: F. J. Meldan, Box 126, Highland Station, Denver 11, Col.

Clydehurst Christian Ranch, Clydehurst-on-the-Boulder (35 miles south of Big Timber), Mont. July 19-Sept. 1. Children's conference, youth conference, missionary conference, general conference. Write: The Montana Gospel Crusade, Box 1616, Billings, Mont.

Forest Home Christian Conference Center and Lakeview Lodge, Forest Home, Calif. June 19-Sept. 13. 22 camps for youth and adults. Write: Graham Tinning, General Manager, 5228 Irvine Ave., N. Hollywood, Calif.

Hume Lake Conference Grounds, Hume, Calif. (65 miles east of Fresno). May 29-Sept. 7. Children, youth, adult, boys and family con-



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LOW RATES

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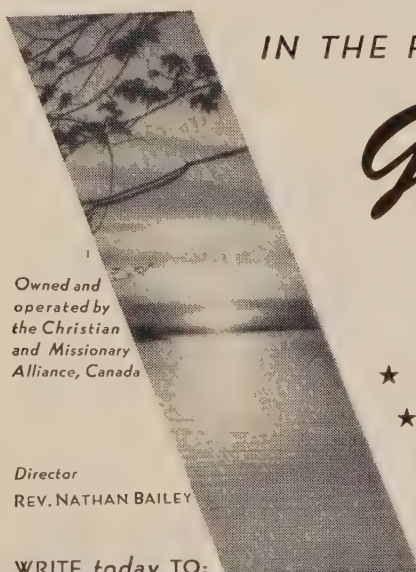
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Montrose, Susq. Co., Penna.

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July 13—Noel P. Irwin King's College Girls' Trio George L. Edstrom	Aug. 24—Lehman Strauss Roy F. Gustafson Ding Teuling Alfred B. Smith Robert Walker
July 20—Dr. Henry H. Savage Henry W. Grube David Allen	Aug. 31—Dr. Howard F. Sugden Dr. John H. McComb Ding Teuling Mr. & Mrs. Lester Place
July 27—Charles Tournay Paris Reidhead Brimley Evans	
Aug. 3 —Dr. Wm. Ward Ayer Paul Gerrard Jackson Alfred B. Smith	

In this issue . . . Be sure to read Harry Bristow's reviews of films and slides for use in the visual program of your Sunday school and church.



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Stony Brook, Long Island, N. Y.

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1953 SUMMER BIBLE AND MISSIONARY CONFERENCES

Delta Lake (near Rome), N. Y.	June 25-July 5
Arlington, Tex.	June 26-July 5
Camp Seeley (near Crestline), Calif.	June 27-July 4
Glen Rocks, Rosseau, Ont., Canada	June 27-August 23
Hendersonville, N. C.	July 3-10
Camp Hebron, Attleboro, Mass.	July 3-12
Medicine Lake, Minneapolis, Minn.	July 6-12
Toccoa Falls, Ga.	July 6-12
Canby, Ore.	July 9-19
Mahaffey, Pa.	July 17-26
Alliance Redwoods, Calif.	July 17-26
Beulah Beach, Ohio	July 25-Aug. 9
Redmond, Wash.	July 30-Aug. 9
Arnold's Park, Ia.	July 31-Aug. 9
Summit Grove, New Freedom, Pa.	August 7-16
Des Plaines, Ill.	August 9-16

For Information Write:

The Christian and Missionary Alliance
260 West 44th Street, New York 36, New York
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ferences. Write: Walter A. Warkentin, Managing Director.

Lake Sammamish Bible Camp Ass'n., Seattle, Wash. General conference, July 26-Aug. 9. Write: Judith Lunbom, Secretary, Bible Book Store, 120 Pike St., Seattle 1, Wash.

Lake Whatcom Bible and Missionary Conference. "The Firs," Bellingham, Wash. Leadership, June 22-28; Junior camp, June 29-July 3; Junior High camp, July 6-11; Family conference, July 17-27; High School camp, Sept. 4-7. Write: Grant Whipple, 139 Cable St., Bellingham, Wash.

Mount Hermon, near Santa Cruz, Calif. All ages. Write: Mount Hermon Ass'n., Mount Hermon, Calif.

Pikes Peak Bible Conference, Woodland Park, Col. June 22-July 4. Children's and young people's camps. Write: John G. Mattingly, 344 Mesa Road, Colorado Springs, Col.

Red Feather Lakes Bible Conference, Inc., Red Feather Lakes, Col. July 11-18. Family conference with classes for young people and children, adults. Write: Wm. D. Ward, 1573 S. Penn St., Denver 10, Col.

The Reformed Presbyterian Conference, Covenant Heights (near Estes Park), Calif. Aug. 4-10. Write: Dr. J. C. Mitchell, 330 S. Corona, Denver 9, Col.

Silver Fork Bible Conference, near Salt Lake City, Utah. Aug. 2-22. All ages. Write: James G. Baynes, 2178 E. 48th So., Salt Lake City 7, Utah.

Southwest Bible and Missionary Conference, Flagstaff, Ariz. Adults, young people and children. Write: Rev. Geo. Baxter, Flagstaff, Ariz.

Young Life Ranches (Star Ranch, Frontier Ranch and Silver Cliff Ranch), Colorado. Write: P.O. Box 1519, Colorado Springs, Col.

CANADA

Canadian Keswick Conference, Ferndale, Muskoka, Ont. June 27-Sept. 13. Entire family. Write: The Secretary, 14 Park Rd., Toronto, Ont.

Glen Rocks Bible Conference, Muskoka Lakes, Ont. June 27-Sept. 7. Family conference. Write: 145 Evelyn Ave., Toronto 9, Ont. After July 1—Rosseau, Muskoka, Ont.

Muskoka Baptist Conference, Huntsville, Ont. Young people and adults. Write: Mrs. G. Simpson, 134 Harding Blvd., Toronto 13, Ont.

Pioneer Camps, Clearwater Lake, Port Sydney, Ont. Ages 7-18. Write: 30 St. Mary St., Toronto 5, Ont.

ORGANIZATIONS

American Mission for Opening Closed Churches, Ontario Bible Conference, Lycoming, N. Y., July 13-19.

Bible Club Movement, Inc., Camp Sankanac, Pottstown, Pa. June 20-Sept. 5. Children's camp, one week adult conference. Write: 1505 Race St., Philadelphia 2, Pa.

Bible Memory Association, Penn Grove Camp, near York, Pa. June 22-28; Miracle Camp, Ringgold, La., July 6-Aug. 9; Camp Oatoga in Pere Marquette State Park near Grafton, Ill., Aug. 10-16; Camp Winnataska (near Birmingham), Ala., Aug. 17-23. Young people up to 20 years of age. Write: P.O. Box 516, Wellston Station, St. Louis 12, Mo.

Biblical Research Society Prophetic Conference, Rosedale Grove, Pa. Aug. 30-Sept. 7. Adult conference—classes for children. Write: Mr. and Mrs. Irvin A. Spatz, 1521 N. 12th St., Reading, Pa.

Christian Home League, Ontario Bible Conference, Lycoming, N. Y., Aug. 24-31. Write: Joel Darby, P.O. Box 1231, Syracuse, N. Y.

Christian and Missionary Alliance Conferences: Write: 260 W. 44th St., New York 36, N. Y. District Bible and Missionary Conferences: Delta Lake (near Rome), N. Y., June 25-July 5; Arlington, Tex., June 26-July 5; Camp Seeley (near Crestline), Calif., June 27-July 4; Glen Rocks, Rosseau, Ont., Canada, June 27-Aug. 23; Hendersonville, N. C., July 3-10; Camp Hebron, Attleboro, Mass., July 3-12; Medicine Lake, Minneapolis, Minn., July 6-12; Toccoa Falls, Ga., July 6-12; Canby, Ore., July 9-19; Mahaffey, Pa., July 17-26; Alliance Redwoods, Calif., July 17-26; Beulah Beach, Ohio, July 25-Aug. 9; Redmond, Wash., July 30-Aug. 9; Arnold's Park, Iowa, July 31-Aug. 9; Summit Grove, New Freedom, Pa., Aug. 7-16; Des Plaines, Ill., Aug. 9-16. Youth Conferences and Boys and Girls Bible Camps: District Youth Conference, Regina, Sask., April 24-27; Eastern Nebraska Youth Conference, Fremont, Neb., June 9-14; Deep River Camp, near Des Moines, Iowa, June 22-28; Beulah Beach Jr., Beulah Beach, Ohio,

REST-A-WHILE

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June 27-July 4; Camp Seeley, Southern California, June 27-July 4; Glen Rocks Teen Age, Rousseau, Muskoka, Ontario, June 27-July 10; Wood Lake, Wisconsin Youth Camp, June 29-July 4; Y.M.C.A. Camp, Kamas, Utah, June 29-July 5; Beulah Beach Intermediate, Beulah Beach, Ohio, July 4-11; Trail's End Junior, Batesville, Ark., July 6-8; Toccoa Falls Youth, Toccoa Falls, Ga., July 6-12; Medicine Lake Youth, Minneapolis, Minn., July 6-12; Hendersonville, Jr., Hendersonville, N. C., July 11-17; Delta Lake Senior, Rome, N. Y., July 11-18; Alliance Redwoods, Bay Area, Calif., July 17-26; Hendersonville Senior, Hendersonville, N. C., July 18-24; Delta Lake Junior Youth Camp, Rome, N. Y., July 18-25; Trail's End Senior, Batesville, Ark., July 20-24; Hebron Jr. Bible Camp for Boys and Girls, July 24-Aug. 1; Summit Grove Youth, New Freedom, Pa., July 25-31; Delta Lake Intermediate, Rome, N. Y., July 25-Aug. 1; Nyack Senior, Nyack, N. Y., July 25-Aug. 1; Redmond Sr., Redmond, Wash., July 30-Aug. 9; Alberta Alliance Family Camp, White-wood Beach, Aug. 1-9; Western Montana Youth, Aug. 3-9; Jr. Frontiersmen, Aug. 10-15; Peppersauce Canyon, Ariz., Aug. 17-23; Edinboro, Pa., Aug. 22-29; Beulah Beach Youth Conf., Beulah Beach, Ohio, Aug. 31-Sept. 7; Hebron Youth Conf., Aug. 31-Sept. 7. **Conservative Baptist Camp, LeTourneau Christian Camp, Canandaigua, N. Y. Ministers, June 8-10; Junior, July 18-25; Youth, July 25-Aug. 8; Christian Workers, Aug. 8-15. Write: A. S. Taylor, Box 567, Williamsport, Pa.**

Free Methodist Church Conferences: Write: Ernest Keasling, Winona Lake, Ind. West Ontario Youth Convention, Lorne Park College, Port Credit, Ont., Canada, May 1-3; Midwest Youth Camp, Medicine Lake near Minneapolis, Minn., June 1-21, Youth and adult camp; Tip-Top Mountain Ranch Youth Camp, 26 miles west of Denver, Col., June 29-July 5; Kansas Youth Camp, Eureka Lake Park, Manhattan, Kan., June 10-17, Teen-agers, 13-18; Dakota Youth Camp, Valley City, N. D., June 25-July 5; Ohio Youth

DO YOU send your children to Bible camp? Then why don't you take advantage of the opportunity to enjoy a Bible camp or conference yourself. Check this directory, the advertisements and the article on page 33 before making your selection.

Camp, Free Methodist Campground, Mansfield, Ohio, June 22-28; Louisiana Youth Camp, Summerville, La., June 8-12; Ozark Youth Camp, Siloam Springs, Ark., June 4-10; Maryland-Virginia Youth Camp, Spencerville, Md., June 23-28; Wisconsin Youth Camp, Free Methodist Campground, Oregon, Wis., June 24-July 5; Michigan Youth Camp, Oak Park Camp (5 miles east of Jackson, Mich.), June 29-July 4; California Youth Camp, Old Oak Ranch, Sonora, Calif., June 15-20; Oregon Youth Camp, Wyeth, Ore., June 15-21; North Michigan Youth Camp, Manistique, Mich., June 21-27; Georgia-Carolina Conference Convention, Jolley Home, Conyers, Ga., July 23-26; Oklahoma Youth Camp, Light and Life Campground, Perkins, Okla., July 6-13; Susquehanna Youth Camp, Adams Center, N. Y., July 20-26; Winona Lake Youth Camp, Bethany Camp, Winona Lake, Ind., Aug. 31-Sept. 6; Genesee Youth Camp, Lighthouse Campground, Barker, N. Y., Aug. 3-9; Iowa Camp and Conference, Birmingham Campground, Birmingham, Iowa, Aug. 5-16; New York Youth Camp, Palmer, Mass., Aug. 10-16; North Indiana Camp, Elkhart, Ind., Aug. 6-16; East Michigan Youth Camp, 6026 Corunna Rd., Flint, Mich., Aug. 5-10; Wabash Youth Camp, Clay City, Ind., Aug. 11-22.

Los Angeles County Christian Endeavor Union, Tahquitz Pines, Idyllwild, Calif.: Junior, July 8-25, Aug. 1-8; junior high, July 25-Aug. 1, Aug. 8-15; senior high, Aug. 15-22, 22-29; college and 12th grade, Aug. 29-Sept. 5; senior young people, Sept. 5-7. Write: 756 S. Broadway, Room 211, Los Angeles 14, Calif.

Moody Bible Institute Adult Conferences: Winona Lake, Ind., July 12-19. Write: Alumni Office, 820 N. LaSalle, Chicago 10, Ill. **Northwestern Schools Bible Conference,** Medicine Lake, Minn., Aug. 10-16, Adults and children. Write: Dr. Edward D. Simpson, 50 Willow St., Minneapolis 3, Minn.

Oriental Missionary Society, Annual Missionary Convention, Winona Lake, Ind. July 13-19. Adults and children. Write: 900 N. Hobart Blvd., Los Angeles, Calif.

The Evangelical Alliance Mission, Annual Missionary and Bible Conference, Winona Lake, Ind. June 21-28. Write: 2839 W. McLean, Chicago 47, Ill.

Youth for Christ, International, Winona Lake, Ind. June 28-July 12. Youth camp and international convention. Write: 220 W. Monroe, Chicago, Ill.

Covenant Hilltop Conference

JULY 18 - 26, 1953

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Rev. Paul F. Erickson and Rev. Paul W. Anderson
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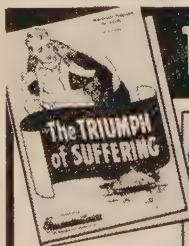
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June 12 through September 13

Theme: "Let the Lord be magnified"

For information and reservations write:

Fulton C. Lytle, D.D., Executive Director
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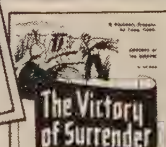
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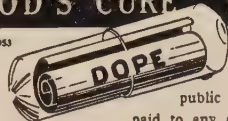
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A LOSING BATTLE

(Continued from page 76)

"What's the matter, Chappie? Nothing to do now that school is over?"

"You don't feel like doing anything when you can't play baseball," he mumbled.

"But you're *going* to play. Don't forget that, Chappie."

"No, I'm not. Not ever."

Meekness and self-control is the bridle love puts upon the natural dispositions, the girdle to keep rising tempers and passions in check. It puts its grip upon selfishness and elevates the moral tone, delivering from the grovelings in the dust of earthliness, which characterizes fallen man.

This was something new. I made him talk, and he finally told me that he must have the operation on his foot before the summer was over, or not at all. He couldn't explain why, so I went to Mrs. Kelly.

"The operation has to be performed while they're very young. Chappie is eight now . . . and there's no money."

The cost of the operation would eat out a third of my savings, but by working through the summer I could almost make it up. So in less than a month Chappie went to the hospital.

. . . It was an evening late in September, a few weeks after Chappie had returned home, when I recognized the voices floating faintly up through the stair well. I sprang to the door, then hesitated. What if I *did* go tearing down? What good would it do? I stood there full of indecision, and then heard some one starting up the stairs. I don't think I breathed, wondering if there would be a knock. And when it came, I threw open the door, all smiles. She was carrying a suitcase.

"Ruth, I'm so glad to see you! Come on in!"

She didn't return the smile. She was stiff and formal and clammy.

"Hello, Marcia. I was just talking to the landlady. She said to see you about your room."

"My room?"

"Yes. I'm back at the factory again and I have to find a room today. I knew you'd be leaving for school. I thought you'd be gone by now. When are you going?"

She was the same person, but thinner, and her mouth, the brilliant red line, was harder.

"Well, I . . . I hate to disappoint you, Ruth, but I won't be leaving."

"But what about college? Aren't you going?"

"No . . . not for another year."

"But you were dying to go! . . . You couldn't wait!"

"I know . . . but it's necessary. College costs a lot of money, you know. Look, Ruth, please come in and sit down. I wish we could talk for a few . . ."

"No thanks, Marcia. I have to get busy and find a place today or I'll be sleeping on a bench tonight."

The Kellys' door opened and Chappy stuck his head out. "Hi, Ruth!" he called, and started down the hall.

"Chappie," she said, staring at the crutches and the bandaged foot, "what have you been doing?"

"Havin' operations," he said proudly. "Three of 'em. And I have to have another one in three months. Marcia's payin' for 'em."

"Chappie, hush!" I cringed.

But Ruth looked at me with comprehension warming her face.

"I . . . I was going to say that the room is big enough for another bed," I stammered. "Why can't we be room-mates?"

She smiled.

"Come on in," I laughed. "I'll help you unpack!" END

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WHAT'S THE LATEST IN CHRISTIAN RADIO AND TV? See page 49. Continuing this month there appears a regular monthly column edited by Theodore H. Elsner, highlighting behind-the-scenes news in evangelical radio and television.

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RADIO

(Continued from page 30)

infamous doctrines of hate, even of God, in the minds and hearts of men.

Four million radio receivers now serve in Russia (88 per cent of them equipped for short wave reception) plus 12 million wired sets. But the Kremlin was not thinking of these alone when it built its powerful transmitters. It was obviously thinking of the large number of short wave receivers in Europe, the Americas and the rest of the world.

Mussolini, before entering on his African campaign, prepared the ground by radio broadcasts in Arabic and other languages. When receivers were lacking, he provided them, placing them in public places, village squares and wherever groups might listen. Two years passed before the British discovered the impact of these broadcasts emanating from Bari in the toe of Italy.

We know too of forceful, positive reactions to radio. Many fearful people came to hope as they listened to Prime Minister Churchill and the late President Roosevelt. In the hour of defeat, the "Radio General" (De Gaulle) took up the powerful weapon and brought back courage to the hearts of many of his countrymen.

More than 20 million in other lands listened regularly via short wave to the late President Roosevelt's messages in those crucial days. Radio proved a mighty arm for the defenders of liberty. Still this battle rages in our days of wars and rumors of wars.

A strange medley of voices reaches the ear of man through the radio. To those of us who have heard the Voice, it is intolerable that to these our brothers, the radio should speak with all the voices except the voice of our Lord and Savior Jesus Christ.

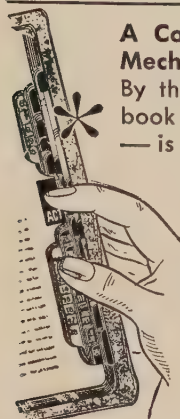
There are more than 198,258,000 radio doors, but through how many pass the message that comforts and gives life? Though Jesus died for all the world, He saves men one at a time. Radio speaks to the individual, but it presents the same message simultaneously to thousands. No other known way can reach so many so quickly. The preacher reads the first sentence of his text, and before the man in the back of the church hears it, those words have flown around the world.

In these last days of this age, God has added radio as a special instrument that man may use to herald God's message farther and faster than ever before. Yes, even as a sickle for a mighty harvest of souls, the like of which has never been known.

The devil may be the prince of the power of the air—but his domain is being invaded for Christ!

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Coming Conventions

In this feature, **CHRISTIAN LIFE** brings readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organizations at the addresses listed below.

Camp Wycliffe-Summer Institute of Linguistics: on the campuses of the University of Oklahoma and of the Briercrest Bible Institute, Caronport, Sask., from June 15 to Aug. 28. At the University of North Dakota from June 22 to Sept. 4. Catalogues and application blanks may be obtained from the Summer Institute of Linguistics, Box 870, Glendale 5, Calif.

The American Council of Christian Churches: Sagmount, Joplin, Mo., April 29-May 1. Write: American Council of Christian Churches, 15 Park Row, New York 38, N. Y.

Southern Baptist Convention: May 4-10. Houston, Texas. Write: 127 Ninth Ave., No. Nashville, Tenn.

Youth for Christ International: Ninth Annual Convention, Winona Lake, Ind., June 28-July 12. Write: Youth for Christ Intl., 220 W. Monroe, Chicago 6, Ill.

International Union of Gospel Missions, 40th Annual Convention, Indianapolis, Ind., May 9-13. Write: Wheeler City Rescue Mission, 245 N. Delaware St., Indianapolis, Ind.

Scripture Press: Imperial, Calif.—April 26-28: Dover, N. H.—April 27; Seattle, Wash.—May 1, 2; Rockford, Ill.—May 2; Chicago, Ill.—May 4; Springfield, Ill.—May 5; Cutler, Ill.—May 6, 7; Coulterville, Ill.—May 8; Grand Rapids, Mich.—May 14-16; Chicago, Ill.—May 25.

International Child Evangelism Fellowship: annual conference in Denver, Col., May 4 to 8, at the North Presby. Church, 37th & Federal. Also: Child Evangelism Institute to be held at Pacific Palisades, Calif. Opening date is June 2 and the institute will continue for three months. Write: Miss Ruth Turnwall, Box 597, Pacific Palisades, Calif.

Conservative Bapt. Annual Meetings, June 22-28, Portland, Ore. Write: Rev. B. Myron Cedarholm, 2561 N. Clark, Chicago 14.

The Evangelical Mission Covenant Church, Annual meeting, Minneapolis, Minn., June 17 to 21. Write: 5101 N. Francisco, Chicago.

General Assoc. of Regular Baptists, 22nd annual conference, Philadelphia, Pa., May 11-14. Write: 431 S. Dearborn, Suite 1205 Chicago 5. **END**

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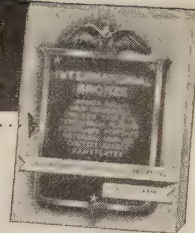
AN infidel had just finished giving an argument against Christianity and salvation. He said that if anyone cared to argue the point, to come up on the platform. A grey haired Christian slowly walked up and sat down on the platform bench. "What is your argument?" asked the infidel.

The elderly man took an orange from his pocket, peeled it and began to eat the fruit, much to the wonderment of all. When he completed the eating of the orange, he looked intently on the infidel and asked, "How did the orange taste which I ate?"

"I do not know; I did not taste it," replied the puzzled skeptic.

"Just so with salvation," replied the believer. "You are talking against something you have not tasted or experienced. But I have tasted and seen that the Lord is good and I advise you to do the same."—*Nathanael Olson.*

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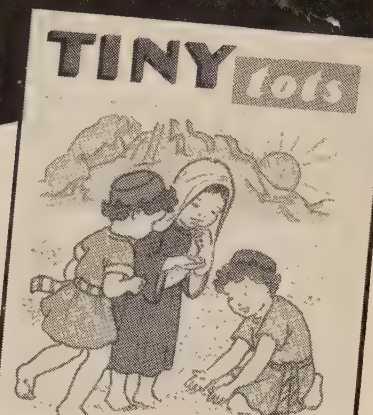
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THE PAY-OFF

(Continued from page 31)

"No, Frank. I'm sorry, but I must go to another class. Thank you for asking me, though." Before he could say another word she turned and left.

After that polite but firm rebuff he'd continued to watch for her. And one night, a week before, he'd followed at a distance as she'd walked across the campus, carrying her Bible.

Joy hadn't gone far beyond the campus that night. He watched her turn into a little frame church nestling in some bushes bright with spring blooms. His attention was riveted by the neon sign over the door.

"I am the way, the truth and the life," it read. He'd pondered the sign as he'd walked back to the dormitory to change into his working clothes.

He'd been thinking of Joy as some kind of dream girl but the next day while walking through the university business center he had a rude surprise. There on the bank corner he saw Joy speaking with—of all persons—Al Green, the gambler. He suddenly felt cold inside.

The blue eyes of the gambler seemed to gleam mysteriously and the mustached mouth was smiling—or smirking. He and Joy had seemed to know each other very well. A bitterness welled in Frank and he berated himself for it. Why should he feel jealous over a girl who had given him the air the very first time he'd approached her? He turned his back on them and went straight to the Union where he plunged angrily into his math. But he couldn't shake the bitterness, even in that beleaguered subject.

Then next day as he'd come out of physics class he found her waiting for him in the hall.

"I'm sorry if I was rude the other day," she said. "But you see I really do have another class at this time. I wish you'd take this and read it, then tell me what you think of it." She thrust a tiny booklet into his hand and glancing down he saw the title was "How to Become a Christian."

He read the book that night, and it awakened in him an awareness of God he'd never had before. He waited for her in the hall the next day but she did not come. She didn't come the next day, either. At first he'd supposed that she was ill and then had come the sickening suspicion that she was avoiding him.

And this suspicion, plus pride, kept him from running after her as he saw her walking across the campus on this night when his debt came due.

It was after eight o'clock and the dark was filled with the green lanterns of the lightning bugs. Chet had told him he would be at the station where Frank worked at eight-thirty. Frank had been

too disturbed to go to work that night. Now he walked toward the station, a decision beginning to shape itself in his mind.

When he got to the station he did not stop but went up the street. Ahead, the sign on the church was beckoning through the dark. He would go into the church and sit there and see if there really was something to all it said in that tract Joy had given him. If the service wasn't out at nine he'd just sit there. Al would never find him there. And maybe if he talked to Joy again he'd be braced

No man is free to think who is in bondage to himself. The Christian Gospel appeals to man's passion to be free by offering man, in Christ, the opportunity of self-commitment not merely to a cause, but to a Person.—H. T. Kuist.

to meet Al later. He wouldn't go to California. Running off was no good—especially since Joy was here in the middle west.

The minister preached on some of the things he'd read in the tract and he began to long for the happiness and peace the people sitting around him seemed to have. The hymns, too, were heart warming.

After it was over he walked to the back of the church and almost collided with Joy—and Al Green. Al's eyes seemed to bore right through him. Joy smiled—as if she were really glad to see Frank.

"You did come, Frank," Joy said. "I've been praying that you would. How did you like the service? This revival has been going on for nearly three weeks now and so many have come to know Christ—even my brother, Al, here."

Al shook Frank's hand. Al's eyes didn't hold the hard glint they'd had when Frank had borrowed the money.

"Sis had to drag me to those meetings. But after I'd gone about two weeks I was struck kind of like Saul was on the way to Damascus. Sis had been after me for about two years to meet up with Christ. I guess she's been pretty ashamed of her brother. But I've dissolved the gambling syndicate—and that includes your debt, too, Frank. You know Sis is pretty fond of you."

"We've been praying here at the church for the past few afternoons; that's why you haven't been seeing me," Joy told Frank. "I was praying for you. You seemed such a fine young man—but I didn't want to go out with someone who wasn't a Christian."

"I think I could be a Christian if you showed me how," Frank said.

Smiling, she took his arm and led him toward the altar. Al looked after them a moment, then bowed his head. END

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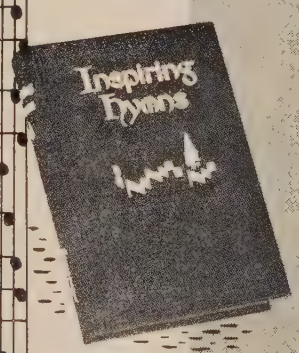
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Spiritual Clinic

DR. V. RAYMOND EDMAN, editor



YOUR Spiritual Clinic editor each month is V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, former pastor, missionary teacher and author, he brings a wealth of practical experience in Christian living to CHRISTIAN LIFE readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ My husband has recently finished his studies preparing himself for the gospel ministry and has been ordained. At the present time we are waiting on the Lord for an open door for His place of service for us. We are in contact with the denominational headquarters and with the school from which he graduated, for we feel this is the proper channel through which to make contacts. However, several friends of ours who have known of churches looking for a pastor have given us the name and address of someone in the church and suggested that we write to let them know that we are looking for a pastorate. Is it in order for us to write to a church? What is the general reaction by a pulpit committee receiving such a letter?

One's denominational headquarters and college placement office are proper channels for ministerial appointments, but not necessarily the only ones. Each individual should seek earnestly the mind of God as to his place of ministry. The Almighty has many ways of answering prayer. It is good taste not to write to a church which is seeking a pastor; rather, such a recommendation should come from some mutual friend or acquaintance.

■ The husband of a friend of mine is a very sentimental person and can't understand how a God of love can sit by and watch little innocent babies, animals and birds suffer while some wicked people prosper and don't suffer. He says that if someone will explain this to his satisfaction he will become a Christian.

The problem of evil is a difficult one. To be realists we admit that there is injustice, iniquity, wickedness and suffering in the world; and also that it seems for the time being that the godless prosper and the God-fearing suffer. Psalm 73 states the answer succinctly. The Psalmist was puzzled, "Until I went into the sanctuary of God; then understood I their end." Romans 8:16-24 teaches us that we do suffer now, but that our sufferings are not worthy to be compared with the glory which shall be revealed in us. Also we learn that creation, now subjected to the bondage of sin, will some day be delivered therefrom. I suggest these two portions of Scripture for your thought and prayer on this problem. There is a volume which I think might be of some help to you in the matter. It is *The Problem of Pain* by C. S. Lewis. While I would

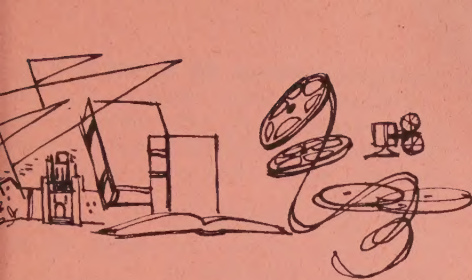
hesitate to endorse the book in its entirety, it does give a helpful treatment of this problem.

■ As counselor of our young people's society, I have been dealing with a girl, 15, who says she has lost her faith. They have been having family troubles and she says she prayed that they would be straightened out, but God didn't answer her prayer. Then she asked, "How do we know the Bible is the Word of God anyway? It was written after Jesus died." Please advise me what to tell her.

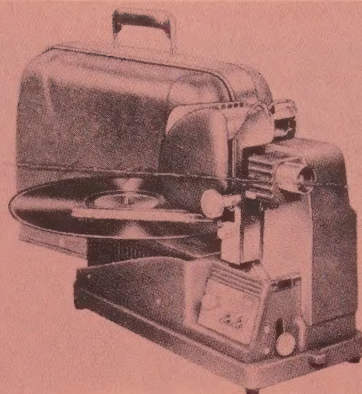
For the true believer in the Lord Jesus Christ there comes often the "trial of your faith, being much more precious than gold that perisheth." (1 Peter 1:7). Without doubt unhappy home conditions constitute a very severe trial to this young Christian and cast a deep shadow upon her faith. There are many statements in the Bible as to its inspiration and authority, such as II Sam. 23:2; John 14:26; John 16:13; II Tim. 3:14-17; II Peter 1:21. This young Christian needs much prayer support, encouragement and patient counseling. Encourage her to continue reading her Bible and to have her own devotions by herself and also with you.

■ My parents were separated when I was four years old. I live with my mother who is a Christian; my father is not. I have lived a very lonely life. I have never had many boyfriends, as I was very quiet and refused to go along with the crowd. I liked one boy very much and he seemed to care for me, but he never asked for a date. Two years ago he married another girl. He has continued to come to my place of business to see me. I have refused to talk with him. Have I done right? I have always felt that if a fellow cared for a girl he would ask her for a date and that it was not the place of the girl to flirt with him.

Remember that the Lord Jesus said, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." (John 16:33). The Savior whom you have come to know can strengthen you in these deep testings of your faith and can give you beauty for ashes, the oil of joy for mourning, a garment of praise for the spirit of heaviness. (Isaiah 61:3). By your being a victorious, joyous, contagious Christian you can be a help to your mother and a witness to your unsaved father. Put all thought about a former friend, now married, out of your life.



BUYERS GUIDE



Light Weight Portable Tape Recorder

The Cub Corder is a new tape recorder, weighing less than 13 pounds and is smaller than a portable typewriter case. It records efficiently anywhere . . . and will record continuously for periods up to one hour without changing reels.

It is 12 inches wide, 12 inches high and

5½ inches deep. It records and plays in both the 7½ and 3¾ inch speeds, complete with hand-switch type microphone, handsome luggage tan case and shoulder strap.

Forget about power supply . . . the Cub Corder has its own. Rechargeable, non-spilling wet cells and dry batteries provide power for up to 450 hours of recording. Batteries operate both motor and amplifier.

Forget about an operator . . . the Cub Corder is ready for instant use. Starts recording the second you press the microphone switch and stops when the switch is released. One-hand recording makes the Cub Corder the easiest, handiest of all portables.

Forget about heavy equipment . . . no longer any need to haul many pounds of heavy, cumbersome equipment.

For further information on slidefilm projector, check item S97-B on next page.

lows color film to be displayed in daylight conditions on the shadow-box screen built into the Royalite scuff-resistant case. It will also produce brilliant pictures on larger screens in darkened rooms. The larger lamp plus coated optics throughout and the special condenser lenses for single frame projection increase the amount of illumination 150 per cent. Measured light output is 192 lumens.

The pictures are changed in a 20th of a second by the "Synchrowink" film advance, from the inaudible signal on the record or by the use of a push button control.

The instrument will play standard or long-playing records from 16" to 7" through a self-contained 4 x 6 speaker; or there is provision for plugging in a remote speaker if desired. The special "Groove Rider"

Automatic Sound Slidefilm Projector

The 300 Watt, blower cooled lamp, of this automatic sound slidefilm projector al-



For further information on portable tape recorder, check item S97-A on next page.

FOR MORE INFORMATION . . .



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PAGE 3

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PAGES 4-5

- ☐ S4-1 Alaskan Tour

PAGE 6

- ☐ S6-1 Ben Lippen Sch.
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- ☐ S6-5 DVBS Program

PAGE 7

- ☐ S7-1 Writers Conf.

PAGE 8

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PAGE 9

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PAGE 12

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PAGE 13

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PAGE 14

- ☐ S14-1 IFMA Missions

PAGE 15

- ☐ S15-1 Simpson Bible Inst.
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PAGE 16

- ☐ S16-1 World Vision

PAGE 30

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PAGE 34

- ☐ S34-1 Moody Monthly

PAGE 36

- ☐ S36-1 Moody Annuity

PAGE 37

- ☐ S37-1 Christian Writers Inst.

PAGE 38

- ☐ S38-1 Pocket Test. League
- ☐ S38-2 Letter Stamp
- ☐ S38-3 Folding Chair Caddy

PAGE 39

- ☐ S39-1 Northwestern Schools

- ☐ S39-2 Roberts Wesleyan Col.

PAGE 40

- ☐ S40-1 Shelton College

- ☐ S40-2 Wom. Chr. Med. Col.

- ☐ S40-3 Buffalo Bible Inst.

- ☐ S40-4 Chr. Poetry Digest

- ☐ S40-5 Gosp. Publishing House

PAGE 41

- ☐ S41-1 Assoc. for Jewish Evan.

- ☐ S41-2 Galilean Univ.

- ☐ S41-3 Wheaton College

- ☐ S41-4 Choral Conducting Crs.

PAGE 42

- ☐ S42-1 Home of Onesiphorus

- ☐ S42-2 Grace Missions India
- ☐ S42-3 Berean Mission
- ☐ S42-4 Children's Bible Miss.
- ☐ S42-5 Sunshine Gosp. Mission
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- ☐ S42-8 India Mission
- ☐ S42-9 Rescue Society
- ☐ S42-10 Ev. Union of S. Am.
- ☐ S42-11 Am. Eur. Bethel Miss.

PAGE 43

- ☐ S43-1 Miami Bible Inst.

- ☐ S43-2 Carillon Bells

PAGE 44

- ☐ S44-1 Heb. Chr. Alliance

- ☐ S44-2 Ministers' Insurance

PAGE 45

- ☐ S45-1 Chester Springs Conf.

- ☐ S45-2 Mid-South Bible Inst.

- ☐ S45-3 Folding Tables

PAGE 46

- ☐ S46-1 Message to Israel

- ☐ S46-2 Youth on the March

- ☐ S46-3 Tabernacle Hymns

- ☐ S46-4 Moody Week

PAGE 47

- ☐ S47-1 Detroit Bible Inst.

- ☐ S47-2 Preferred Risk Ins.

PAGE 48

- ☐ S48-1 Witness to Jews

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- ☐ S48-5 Women's Miss'y. Soc.

- ☐ S48-6 Radio Sta. HCJB

PAGE 49

- ☐ S49-1 Back to the Bible

PAGE 50

- ☐ S50-1 Ironside's Books

PAGE 51

- ☐ S51-1 Van Kampen Books

PAGE 52

- ☐ S52-1 Abing. Cokesbury Bks.

PAGE 53

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PAGE 54

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PAGE 55

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PAGE 56

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balanced tone arm was developed by Du-Kane Corporation to hug microgroove records without skipping. Tests have shown that it will stay in the microgroove even when the instrument is tipped in any direction as much as 30°.

The "Threadomagic" film carrier allows the operator to install or remove the film without bringing it in contact with the sprocket teeth. Accurate framing is achieved by the "Micro-Frame" mechanism. The "Tilt-lok" control guarantees steadiness during automatic picture change.

Condenser lenses, aperture glass, and objective lenses can be removed for cleaning without tools. Built for quick and easy service, all electronic and mechanical parts are readily available to the service man.

The carrying case provides storage for power cord, push button cord, film cans, and up to four 12" records. The dimensions are 13½" x 15½" x 7½". The weight is 24 lbs.

Recorder for Professional Use

Radio station managers will no longer have to advertise for three-handed engineers. Magnecord engineers have developed a single case portable magnetic tape recorder for professional use.

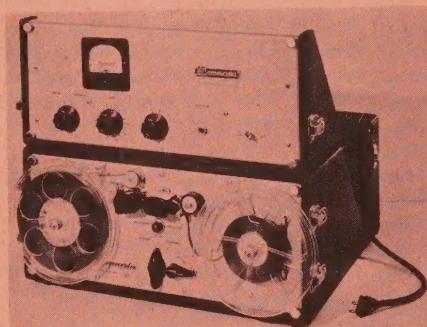
The new unit, designated the PT6-VAH and named the "Voyager," consists of the standard PT6-AH recorder and a new, small, lightweight amplifier in a single portable carrying case.

The new amplifier has two inputs—a microphone input, balanced or unbalanced, with 30 ohm impedance (easily converted

to 200 ohm where greater impedance is desired), and a high impedance unbalanced input. The output is 600 ohm, balanced or unbalanced, with a maximum of 6 dbm. An earphone monitor jack on the front panel is connected during both record and playback.

The portable carrying case is designed to have the amplifier and recorder mechanism back-to-back when closed for transport. Inter-connecting cables may be left connected.

The two components are hinged so that, for operation, the amplifier swings up and forward and rests on top the recorder, flush with the front of the recorder mechanism. The unit is joined by slide hinges and amplifier may be detached and operated beside the mechanical unit. The unit weighs 42 pounds. Dimensions of the case are 19 x 7¾ x 17¾ inches.



For further information on Magnecord recorder, check item S97-C below.

Varispeed From 30 to 80 R.P.M.

Missionaries, pastors, teachers, choir directors, students, radio men, will appreciate the qualities of this record and transcription unit, which plays every speed from 30 to 80 R.P.M.

The player features the Varispeed, a motor which enables any record to be slowed down or speeded up.

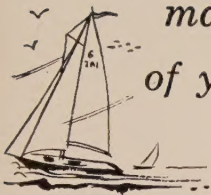
Missionaries will find this facility of paramount importance in the study of foreign languages. A church should find it profitable to have one around for various phases of their work—in the pastor's ministry; in teaching and directing music (class or choir); in teaching boys and girls. Even students with studies like shorthand and typing will find it helpful. In short, the uses of the Varispeed are practically unlimited in any field where rhythm is important.

In addition, sound effects men and recording engineers will find this unit very helpful.

This new type of motor, which is of European origin, was chosen only after it had stood up under rigid tests. It is manufactured by the Audio-Master Corporation and is available in two units: the 33-V, a record player intended for records up to 12 inches and the 52-V, a more powerful player designed for transcriptions up to 17 inches.

Both units are contained in sturdy portable cases and feature tone and volume controls as well as a high fidelity twist pickup arm with two needles for standard and LP-records. The 52-V also has an eight inch detachable loudspeaker and an input for microphone.

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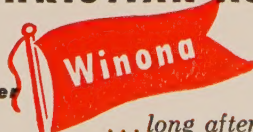
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